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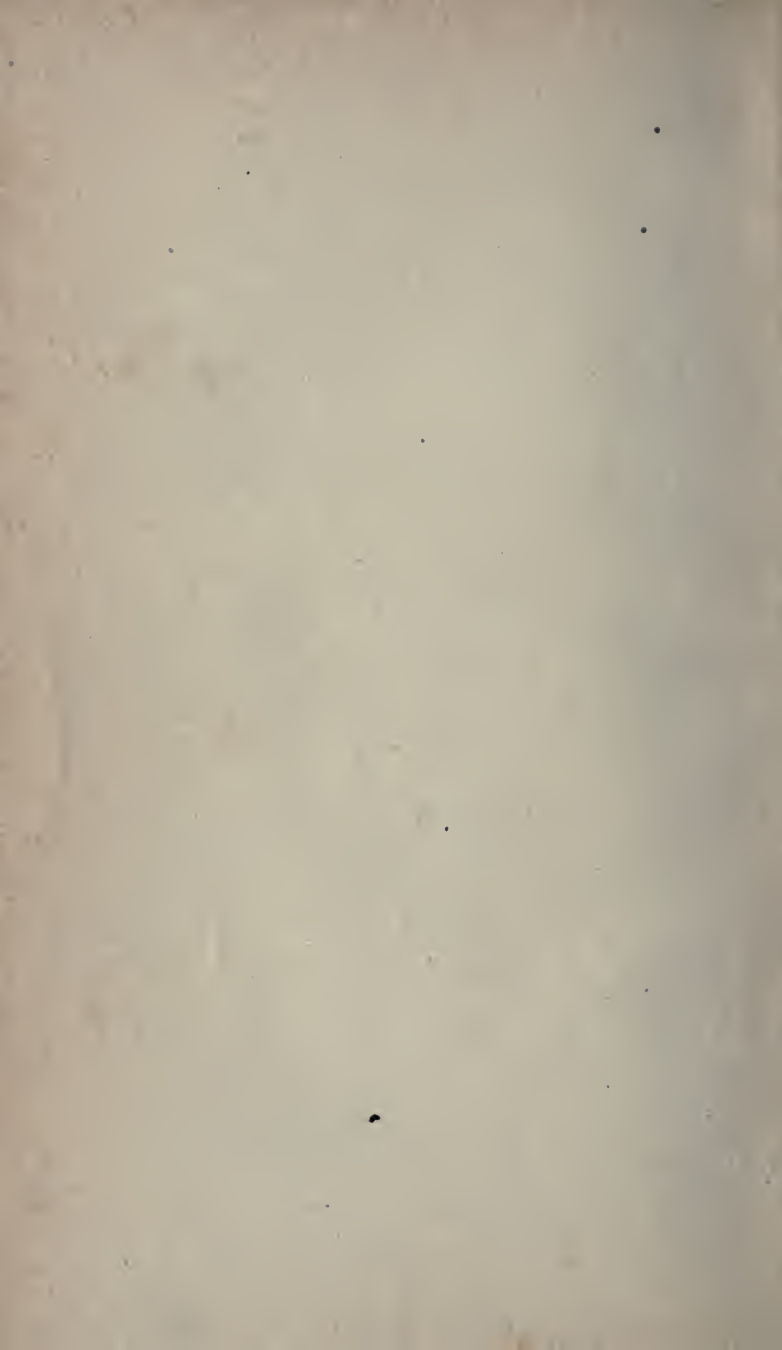
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THE HISTORY

OF

Heidelberg College,

INCLUDING

BACCALAUREATE ADDRESSES AND SERMONS.

BY

REV. GEO. W. WILLIARD, D. D.,

President of Heidelberg College.

CINCINNATI:

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TO

THE ALUMNI, STUDENTS,

AND FRIENDS OF HEIDELBERG COLLEGE,

THIS BOOK IS RESPECTFULLY DEDICATED,

With the Sincere Regards of

THE AUTHOR.

CONTENTS.

PART FIRST.

	PAGE.
1. Introduction,	6
2. Origin and Name,	9
3. Location,	13
4. Campus,	17
5. Organization and Courses of Study,	21
6. Buildings,	27
7. Relation of the College to the Theological Seminary,	33
8. The Endowment,	34
9. The Financial Agents,	43
a) Rev. H. Shaul,	44
b) Henry Leonard,	45
10. Professors and Teachers,	54
11. Literary Societies,	60
12. Cabinet,	64
13. Apparatus,	65
14. The Alumni,	66
15. The Library,	70
16. The German,	74
17. The Attendance,	77
18. The Co-Education of the Sexes,	79
19. Its Moral and Religious Life,	81
20. Oratorical Contests,	86
21. Annual Commencements,	88
22. General Remarks,	90
23. Concluding Remarks,	92
24. A Plea for Collegiate Education,	93

PART SECOND.

Baccalaureate Sermons.

		PAGE.
1.	To the Class of 1867,	104
2.	" " 1868,	110
3.	" " 1869,	116
4.	" " 1870,	132
5.	" " 1871,	148
6.	" " 1872,	164
7.	" " 1873,	180
8.	" " 1874,	198
9.	" " 1875,	214
10.	" " 1876,	232
11.	" " 1877,	248
12.	" " 1878,	266
13.	" " 1879,	282

PART THIRD.

Necrological List.

		PAGE.
Margaret J. Shelman,	Class of 1854	306
George S. Feighner,	" 1856	307
C. W. Hoyman,	" 1857	309
Daniel L. Dubbs,	" 1861	312
C. Hornung <i>nee</i> Souder,	" 1866	314
Geo. W. Bachman,	" 1866	316
Frederick Moyer,	" 1867	318
Geo. W. Houck,	" 1868	321
S. N. L. Kessler,	" 1868	324
Amos F. Zartman,	" 1871	327
William Herr,	" 1872	330
Daniel F. Keller,	" 1872	333
Philip B. King,	" 1872	338
L. M. Turner,	" 1873	341
Imogen Miller,	" 1875	344

INTRODUCTION.

WHAT Solomon said, centuries ago, that *of making many books there is no end*, is especially true of the age in which we live. There has, perhaps, never been a time of such intellectual activity as at present. Books of every kind, and upon the greatest variety of subjects, are literally flooding the land, so that we are naturally led to ask, Where will the end be?

In the midst of this excess of literature the Reformed Church, and our institutions at Tiffin in particular, have been so quiet and reserved that some may be tempted to ask, Can any thing good come from this source? Be this as it may, we have taken up our pen to write the history of Heidelberg College, which, although of modest pretensions, feels that it has the right to tell the story of its struggles and triumphs. Having been connected with it for nearly fourteen years as its President, and having taken an active part in all that has been done to place it upon a sure and permanent foundation, the desire has been expressed by a number of friends that we should undertake the work.

What has thus far been written, concerning our institutions at Tiffin, has been in a fragmentary form in the reports published from year to year in the Minutes of Synod, and in articles found in the periodicals of the Church. Our object will be to gather and reproduce, in a regular and consecutive form, the facts contained in these documents, and in this way rescue from oblivion many things of special interest, which might otherwise soon be forgotten. How well we may perform this difficult task the reader must judge. Should we, however, fail to meet the expectations that may be formed, our work will not be lost, as what we write will furnish material for some future historian to complete what we have imperfectly begun.

But is there, some one may ask, material sufficient for a history of Heidelberg College? This will be answered in the book herewith presented to the public. It is presumable, however, that if we have histories of families, corporations, banks, towns, cities, and communities, that thirty years' continuous educational work in Hei-

delberg College, in the midst of encouragements and discouragements, ought to furnish something that would possess interest to those at least who have watched its progress and aided in its support.

The Church, under whose fostering care Heidelberg College has maintained itself for more than a quarter of a century, has a right to know what has been done with the funds which it has so generously contributed to its support; and those who have shared in its beneficence ought to take pleasure in showing that the results are commensurate with the outlay.

The book consists of three parts: The *first* gives the history of Heidelberg College; the *second*, contains the Baccalaureate Sermons preached to the graduating classes under our administration; and the *third*, short biographies of the alumni whose names are on the Necrological List

The rapid increase of colleges in America is a matter of astonishment to all who have given it the least attention. There is nothing like it in the history of any other nation. Many in the Old World, where a few universities absorb the higher educational interests, are disposed to think that there must necessarily be great superficiality where there are so many colleges as we have. That we should have, in less than two hundred years, more than this number of colleges, and that Ohio alone should have over thirty, all of which are doing a good work, is wonderful, and affords a striking proof of the energy, enterprise, and liberality of our people, and of the interest taken in the cause of education.

To the Synod of Ohio, at least, the history of Heidelberg College ought to have special interest, as it is the creature of its own hand and the center of its educational work. No other institution may be expected to grow up by its side. To give it the efficiency, therefore, which it ought to have as its main institution, so that it may be a credit and honor to the Church, and subserve, in the highest degree, the purpose of its founders, should be the one great object in view. Much has been done already in this respect. A good foundation has been laid, as will be shown in these pages, so that if we continue to go forward in the line of advancement the outcome will be all that can be reasonably expected.

The Sermons and Addresses which form the Second Part of the book, whilst they have a special interest for the alumni and students of the College, who heard them at the Annual Commencements when they were first delivered, will also, it is hoped, have some interest for those who were not present at the time. The subjects

discussed are of a practical character, and will be found adapted to the young in the varied circumstances of life, whether they have enjoyed the advantage of a collegiate education or not. The object had in view in their preparation was to guard and fortify those to whom they were originally addressed, against the dangers by which they would be beset, and to give them such counsels and helps, starting as they were on the highway of life, as might encourage them to the performance of whatever is right, good and manly, so as to attain the true end of their being.

The age in which we live has peculiar temptations to the young. They come in such a variety of forms, and with so many attractions around them, that not a few of our most promising young men are deceived and ensnared by them and led in the way of the destroyer. It is really sad to see what wrecks lie along the pathway of life—wrecks, not of ships or palaces that have been broken and shattered by the fury of the wind, but wrecks of immortal beings, created only a little lower than the angels—who might, if they had avoided the dangers and perils of the voyage, have attained a life of endless glory and felicity in the kingdom of God. Any one who can say a word to avoid such a catastrophe, and help to keep the youth of the day in the path of virtue, may be regarded as a benefactor of his race.

The Third Part contains short biographical notices of those alumni, whose names are on the Necrological List, of whom there are fifteen. This part has been added at the suggestion of a number of friends, who have thought that such respect to the departed would be a fitting conclusion to the book. In this we heartily concur.

We would also, here, take occasion to return our thanks to those whose names are connected with these *memorials*, for the aid they gave us in their preparation. In a few instances, they are given as they were sent to us, whilst, in others, we have taken the liberty of making such changes and additions, as we felt warranted in doing, from our own personal knowledge of the departed.

Conscious of the imperfections of the book, we have written amid the pressing duties of our position, and indulging the hope that the College, in whose interest we have spent years of hard labor, may, in some degree, be advanced by it, we now send it out upon its mission, with the prayer that the blessing of God may accompany it, so that it may accomplish the end for which it was written.

TIFFIN, OHIO. Oct., 1879.

FIRST PART.

THE HISTORY OF HEIDELBERG COLLEGE.

ORIGIN AND NAME.

HEIDELBERG COLLEGE was founded in 1850, under the direction and auspices of the Synod of Ohio of the Reformed Church in the United States. It is, therefore, like nearly all the colleges of our country, the daughter of the Church, which has always been active in establishing and maintaining institutions of learning. There is no antagonism between Christianity and Education. Any one acquainted with the history of the past knows that the Church has been, and still is, the greatest patron of learning; and that it has done more for its advancement than all other causes combined.

The fathers of our country, who were men of faith and piety, were deeply impressed with the importance of providing good educational facilities for their children, as the best means of maintaining and transmitting their civil and religious privileges and liberty to those who would come after them. The Church, they plainly saw, needed an educated ministry in order that it might thrive and flourish. Hence they founded colleges at an early day, with the special design of raising up a ministry adapted to its wants.

Experience has clearly demonstrated that they

were right in their convictions, and that no denomination can perpetuate itself, and do the work assigned it, if it has no institutions of its own. For one Church to depend on others to do its educational work does not only show a lack of energy and interest in its own well-being, but is adopting a measure that will gradually, but surely, result in the loss of its own peculiar life, and thereby forfeit its claim to a separate existence.

This the Reformed Church in the West saw and felt, but how to prevent it was a difficult problem for it to solve. The way did not seem prepared for it to go forward in the establishment of an institution. The enterprise seemed too formidable to undertake with the means at hand. Unfortunately, the Church was also divided upon the subject, some being of the opinion that, as the College and Seminary, located at Mercersburg, Pennsylvania, were crippled in their operations for the want of funds, it would be folly for the Church in the West, weak and small as it was, to undertake the founding of institutions. Their advice, therefore, in the circumstances of the case, was, for our young men wishing to prepare themselves for the ministry to go East, and in this way unite our strength, and have one good institution, which would be better than to have two that would drag out a sickly existence. This advice, although it seemed to have force, did not satisfy all concerned, and put a quietus to the subject. Few young men went East to study, and only a few were willing to come West and endure the hardships and privations of a missionary life. The Synod of Ohio, at length, seeing that its wants could never be met in this way,

and that its territory and material were being absorbed by other churches, resolved, in the name of God, after agitating the subject for years, to go forward in the establishment of a College and Theological Seminary to meet its growing wants.

Nor did it resolve upon the measure too soon, as nothing could be gained by delay. Better, perhaps, would it have been if it had gone forward earlier, as it is probable that more young men would have given themselves to the work of the ministry, and those who did would have been better prepared than they were by studying privately. As it is, we may hope that the Providence of God was in it, and that the institutions thus founded were of his own planting.

The College was formally opened on the 18th of November, 1850, with seven students, in rooms rented for the purpose, on the third floor of what was known as "Commercial Row," in the city of Tiffin, from which it will be seen that the beginning was very small; and yet, although it was small at the start, and the accommodations poor, it was soon apparent that a school of a high grade of scholarship was needed in the community, and would receive a liberal patronage. Friends began to rally around it; the hopes of its founders were strengthened, and things began to look as if something would come out of the small beginning that was made. According to the Catalogue of 1850-1, the first year of its history, there were 149 students enrolled, which was regarded as a fair showing.

And yet, much as there was in all this to inspire hope, there was at the same time ground for misgiv-

ings. The College, although in operation, had no buildings or rooms of its own for recitation, or the accommodation of students; it had no endowment from which it might draw support; its income was insufficient to meet its liabilities; the teaching force was small and insufficient to give the instruction the thoroughness and breadth of a first-class institution; the salary which it promised its professors was small, with a poor prospect of being paid punctually; in short, the financial outlook was discouraging. And yet its friends, instead of despairing, clung to it with ardent devotion, in the confident hope that it would succeed in the face of all these discouragements. Nor were they disappointed, for their hopes have been more than realized. The Church has reaped a rich harvest in the educational facilities which the College has offered, and the increase it has given to the ranks of the ministry, which have been filled with men well qualified for the work to which they have been called.

The name HEIDELBERG, by which the College has always been known, was given by the Synod of Ohio, at its annual meeting in Navarre, September, 1850, when it changed the location of the College from Tarlton to Tiffin. The name was at once acknowledged by the Church, and regarded appropriate in view of its historic significance, having been the name of the celebrated University of the city of Heidelberg, in the old country, which stood in very intimate relations to the mother Church, and as being the name by which the Catechism of the Reformed Church has been known for more than three centuries.

THE LOCATION.

In a matter of such importance as the location of a college it is generally the case that there are many views entertained, and no little conflict of opinion. Fortunately, in the present instance, there were only three places proposed, which had the effect of keeping the Synod united, more than if there had been many competing for the prize. Other places were spoken of privately, but inasmuch as they made no special offer they were not taken into consideration.

In the early part of the year 1850, certain parties interested in the establishment of a College for the Reformed Church in the West had a special meeting of the Synod of Ohio called, in Tarlton, to take into consideration proposals for its location, believing that the time had come for definite action. This sudden and unexpected call for a special Synod for such an important object was regarded by many as premature and ill-advised. The measure, in their view, was too far-reaching in its consequences to be sprung upon the Church in this way. More time should be taken, so that whatever action might be resolved upon might be wisely considered. Yet the meeting was held, and a tolerably fair attendance was on hand, made up chiefly of those living near by. The Synod proceeded to consider the proposals sent in for the permanent location of its institutions.

The first was from the trustees of Worthington College, located about eight miles north of Columbus. This institution had been started, years before, by Bishop Chase, of the Episcopal Church, and had failed in consequence of a removal to Gambier, Knox County, Ohio. The land and buildings, worth

about \$6,000, still remained. These were offered to the Synod by the trustees in case it would locate its institutions here. The offer had much in its favor; for, had the Synod accepted it, it would have had the necessary outfit to commence operations at once. Besides, the location so near the capital of the State had much to commend it.

The second proposal was from the citizens of Tarlton, a quiet and retired village about six miles from Circleville, Pickaway County, Ohio, offering ten acres of land, valued at \$800, and subscriptions to the amount of \$7,200. This offer, likewise, had much in its favor, as the location was in the heart of the Church; and the High School, which had been established here by Rev. S. S. Rickley, was to be transferred to the Synod, so that a number of students were present with which to start.

The Synod, after mature deliberation, accepted the offer from Tarlton, and located its institutions at this point, giving the name of "Tarlton College" to the literary department. The preliminary steps were taken for the erection of the necessary buildings, and Rev. S. S. Rickley elected President *pro tem*. The friends of the movement were elated at their success, and anticipated great results. But their joy was of short continuance; for it was soon apparent that a decided reaction had taken place in the Church, and that great dissatisfaction was felt with what was regarded as the hasty and premature action of the special Synod.

The Rev. H. Shaull and others, seeing the dissatisfaction which prevailed at the location of the institutions at Tarlton, induced the citizens of Tiffin and

vicinity to get up a proposal in behalf of Tiffin. The suggestion was favorably received. Subscriptions were immediately circulated in the city and county, so that, when the Synod of Ohio met in annual session, in Navarre, the 26th of September, 1850, about five months after the special Synod, a proposal of \$11,000 in negotiable notes was made, on the condition that the Synod would transfer her institutions from Tarlton to Tiffin, Ohio. This naturally opened the whole subject anew. The inducement of several thousand dollars over the former offers was tempting to the Synod in its great financial embarrassment. The subject was discussed at great length; and, when the vote was taken, it was decided, with only one dissenting voice, to accept the offer from Tiffin. A committee was appointed to go to Tarlton and confer with its citizens on the subject of the transfer, and request their consent to the action of the Synod. An amicable adjustment was subsequently made by the Synod paying \$300 damages. This ended the discussion as far as the *location* was concerned. Occasionally dissatisfaction was expressed with Tiffin, as being too far remote from the center of the Synod; but, nothing being done in the matter, the Church soon acquiesced in the decision of the Synod, and recognized Tiffin as the center of its educational interests.

Looking back, as we now do, over the changes that have taken place since the location was made, we can see the wisdom evinced in the selection of Tiffin in preference either to Worthington or Tarlton, as it has grown much more rapidly, and has railroad facilities which neither of the other places

has. The Church has also acquired considerable strength in the adjoining counties, so that the institutions are not so isolated, or so much at one side of its territory, as was the case thirty years ago. Taking everything, therefore, into consideration, it may be regarded as a fortunate circumstance that the College was located where it is.

Tiffin may indeed be said to have special advantages as a seat of learning. It is the county seat of Seneca, one of the most fertile and productive counties of the State, which has the honor of having, several times of late years, produced the largest yield of wheat of any county in the great State of Ohio. It has an intelligent and enterprising population of ten thousand inhabitants; it is beautifully situated on the banks of the Sandusky River, which runs through it, and is only thirty miles south of Lake Erie, and ten from the noted Sulphur Springs, lying about a half mile north of Green Springs; it has quite a number of manufacturing establishments; has fine water power, and may become one of the most enterprising inland cities of the State. The city and county alone possess a population sufficient to give a good support to the College. It is only a short distance from Toledo on the west, Sandusky City on the north, Mansfield on the east, and Bucyrus, Upper Sandusky, and Kenton on the south. It is also quite healthy, the country having been thoroughly drained; and, as a natural consequence, is free from the malaria, with which it, in common with many portions of the West, was infected when first settled. As a proof of this, there has been only one case of serious sickness among the students in

attendance on the College for the last thirteen years; and no death of any student while at College since its location in 1850. It is also easily accessible from all points by means of the Cincinnati, Sandusky and Cleveland; the Toledo, Tiffin and Eastern; and Baltimore, Pittsburg and Chicago Railroads, which run through it, and which make close connection with the other main routes of travel running east and west, north and south.

THE CAMPUS.

After the location of the College was fixed, it was thought desirable to have a General Convention of the Synod, in Tiffin, on the 14th of December, 1850, for the purpose of selecting a site and getting things generally in shape, so as to make as fair a start as possible. No less than eleven sites, lying north, east, west and south of Tiffin, were offered. As might be expected, much diversity of sentiment prevailed. Each site had its admirers and friends, and each owner was anxious to sell. Whilst discussing the general subject, Rev. H. Shaull jocularly remarked, that as the Mad River and Lake Erie Railroad, the first that was built in the State, ran along by the side of the site on which the College now stands, it might be well to select it, so that, in case it would not succeed in Tiffin, it might more easily be put on the cars and shipped to some other place. Whether this had any effect on the minds of the members of the Synod or not, we will not pretend to say. The site, however, was chosen, and five acres of ground were purchased of Josiah Hedges, Esq., for \$1,000, as the place on which the College was to be built.

Those who only know the campus as it now is, or has been within the last twelve or fifteen years, can have no idea of the improvement that has been made. Tiffin, in 1850, was small, had but few walks, and streets which were almost impassable at certain seasons of the year. The site selected for the College, although only about five squares from the center of the city, was inclosed with a rail fence, and had one thorn bush on it which is still standing as a monument of its former desolation. Nor had the other sites more to recommend them, so that there is no wonder the members of the Synod were at a great loss to know how to decide. The selection, however, was a good one, as all are now ready to admit. Lots were immediately purchased around the campus by the professors and others; a number of good houses were built in a few years, and everything began to assume a pleasant and inviting appearance.

The Professors and Board of Trustees being slow to improve the grounds, and the students feeling the need of more shade than the thorn bush just referred to afforded, went out one night to a neighboring grove, with their youthful pranks, cut down a number of saplings, brought them in on their shoulders, and stuck them in the ground all over the campus. The professors, as might be expected, smiled and rejoiced the next morning over the sudden appearance of the shade trees that dotted the campus. The hint was a good one, for soon groups of evergreens and other trees were planted, which added much to the general appearance of things.

In 1867, three and one-third acres of land, lying between the campus and Hedge Street, were pur-

chased, by the Board of Trustees, of Wm. A. Armstrong and wife, who generously donated \$400 in the transaction to the College. By means of this purchase the campus was greatly enlarged, so that it now contains over eight acres of ground, and is surrounded on all sides by streets. We have yet a vivid recollection of the unfavorable impression made upon us when we came to Tiffin, in 1866, on seeing the small stalks of corn, and the cold, blue, wet sod of the ground we purchased the next year. Had Mr. Armstrong offered it as a gift, on the condition that we should build and reside upon it, we would have hesitated about accepting; and yet we were soon led to see that, by filling up certain parts and underdraining it, it could be made a lovely place, as it now is, and therefore urged the purchase of it.

In 1877-8 several hundred trees were set out over the campus. A number of the students became interested in the improvement and rendered valuable aid. The Freshman Class, taking a fancy to the name of Orgeterix, of whom they had been reading in Cæsar, set a number of trees in a circle, making the O stand for Orgeterix. Other trees were set in the shape of the letter F, as a memento of the then Freshman Class, which graduated in 1872. We have a pleasant recollection of the youthful sport and pleasantries with which the work was done. These trees are growing rapidly, and already give the campus the appearance of a shady retreat—such as Plato and Aristotle were wont to resort to with their schools.

A little later, the Excelsior and Heidelberg Lit-

erary Societies of the College resolved to erect a rockery and lay out several flower beds on the campus, which they did very tastefully. These were kept up for several years, and were much admired by visitors. Their successors not having the same zeal and taste, they have received but little attention for the last few years; and, as a necessary consequence, do not have the attraction they once had.

The Class of 1876 planted an evergreen tree in connection with their class-day exercises; the Class of 1878 also planted a tree, both of which are growing; whilst the Class of 1879 erected a beautiful marble sun-dial. These mementos are all in the campus, near the College Building, and are ornaments to the grounds, and will suggest pleasant recollections to those who left them to perpetuate their connection with their Alma Mater, which will in turn hold them in equally pleasant remembrance.

Walks and pavements have been made, which have added both to the convenience and appearance of the grounds. Considering the small amount of means which have been at the disposal of the Faculty for the improvement of the campus, it must be a matter of surprise to those who visit it that it has the attractions it has, which are due in a great measure to the voluntary and gratuitous labor of professors and students. Located, as it is, on an eminence, from which there is a beautiful view of the city and adjacent country, it can be made a most lovely spot at an expense of a few hundred dollars, if they were only in hand. We would here remark, as Socrates is reported to have said in the hearing of certain wealthy Athenians, that he would wear a better cloak

if some one would furnish the means to purchase it; so, if some Alumnus, or friend of the College, will be generous enough to give the money, we will see that it is strictly expended in the improvement of the campus.

ORGANIZATION AND COURSES OF STUDY.

The Board of Trustees, as elected by the Synod of Ohio in September, 1850, with authority to have the College incorporated by the General Assembly of the State of Ohio, and to adopt such measures as would be necessary to put it in successful operation, was composed of the following gentlemen: R. W. Shawhan, Wm. H. Gibson, H. Shaull, Wm. Barrick, Henry St. John, Joel W. Wilson, Lewis Baltzell, Rob. Crum, Fred. Wahl, Dennis C. Stoner, J. H. Good, Geo. W. Williard, E. V. Gerhart, Jesse Steiner, Jacob Kroh, S. B. Leiter, D. Kemmerer, and H. K. Baines. The Board thus elected met in the Reformed Church of Tiffin, Ohio, on the 23d of October following, and, after being organized by the election of a President, Secretary, and Treasurer, proceeded to the transaction of the business committed to its care.

The act of the General Assembly of Ohio, by which the College was incorporated under the name of *Heidelberg College*, was passed on the 13th of February, 1851, and gave the College the right of holding a certain amount of property, and of adopting such a course of instruction and rules as would be deemed proper and necessary to carry out most effectually the object for which it was established.

Certain changes have been made from time to time in the constitution of the Board of Trustees,

which is now, and has been for some ten years past, composed of twenty-four members, six of whom are elected annually by the Synod of Ohio of the Reformed Church, and serve four years.

There were six COURSES OF STUDY laid down in the *curriculum* originally by the Trustees and Faculty, and published for several years in the Catalogue—the Classical, Scientific, Normal, Ladies', Farmers', each four years, and the Academic, two years. This, although broad and comprehensive, was soon found to be impracticable, as it undertook more than the College was able to do with the limited teaching force it had. Hence the Normal, Ladies', and Farmers' courses were soon dropped, and the studies which they contained were merged in the other courses, so that there were in reality in the College proper only two courses (the Classical and Scientific), which have been kept up to the present time.

The following statement from the Catalogue of 1850 and 1851, the first that was published, will give the reader an idea of what the founders of Heidelberg College contemplated in its establishment: "It is our intention," they say, "to establish Heidelberg College upon a broad and comprehensive basis. This will be done, not by sweeping alterations in the usual collegiate course, nor by the substitution of new studies in the place of that comprehensive CULTUS that has hitherto been regarded as the proper foundation of a liberal education; but by the establishment of additional courses of instruction, designed to meet the peculiar wants of the different classes of the community; thus bringing within the reach of

all an appropriate, and, as far as possible, a thorough education."

The design, as thus expressed, of adapting the course of instruction in Heidelberg College to the wants of the community at large has been kept constantly in view by those who have had the management of its affairs, and it is believed that this has been done without in the least impairing its thoroughness.

And although the Normal Department has not been kept up as a distinct and separate course, yet such special instruction has been given in those branches connected with the profession of teaching that the College has prepared and sent out many of the best and most successful teachers employed in the public schools of Seneca and adjoining counties, and has in this way advanced the cause of education in the community in which it is located.

The Faculty, as constituted when the College was organized, consisted of the following persons:

REV. E. V. GERHART, A. M., PRESIDENT,
And Professor of Intellectual and Moral Philosophy, and Evidences of Christianity.

REV. J. H. GOOD, A. M.,
Professor of Mathematics and Mechanical Philosophy.

REV. S. S. RICKLEY, A. M.,
Professor of the Theory and Practice of Teaching.

REV. R. GOOD, A. M.,
Rector of the Preparatory Department.

MRS. A. M. LEE,
Principal of the Female Department.

From the array of names thus given it would seem that the College started with a good teaching force. This, however, was not the case, as the

President elect and Rev. S. S. Rickley, who was at the time Superintendent of the Public Schools of Tiffin, did but little teaching the first year, so that the main work fell upon Revs. R. and J. H. Good and Mrs. Lee.

During the early part of the history of the College special attention was given to the Academic Department. This arose chiefly from the fact that the teaching force was too small to give the time required to all the classes. There were in fact only a few in the higher classes. The number of graduates for fifteen years was small, no class having more than four, and often less. Gradually, however, things began to improve, additional professors were employed, and the courses of study made more complete; the result of which was the college classes began to fill up and attract more attention, which led the professors to devote themselves more fully to their several departments in the College, which now began to assume more importance.

For a number of years the Academy was conducted altogether by the Professors of the College, each one taking the studies that belonged to his department. Whilst this gave thoroughness to the instruction it left the Academy without that special oversight necessary to its greatest success. The Board of Trustees seeing this, and being desirous of giving greater prominence to the Academy, resolved, at its annual meeting in 1879, to call a Principal to this department, so that it might have that thoroughness and attention which would not only secure it a larger patronage, but also make it a good feeder for the College.

The course of instruction in the Academy comprises two years, and has been so arranged as to prepare the pupil for admission into either of the courses of the College proper. Much, however, depends on the advantages which the pupil has enjoyed and the progress he has made. With the excellent facilities offered in our public schools for obtaining a good elementary education, young gentlemen and ladies ought to be prepared in them for admission to the Freshman Class of the Scientific Course. It is different, however, with the Classical Course, as but little attention is ordinarily given to Greek or Latin in the public schools.

The Classical Course, which is taught in all colleges, and is in some the only course, comprises a period of four years. The experience and testimony of the best educators is that this course is best adapted to the development and discipline of the mind. The great majority of the best scholars and writers have taken this course, and it no doubt had much to do in giving them the intellectual superiority they had. Heidelberg College has always laid stress on this course as preferable to all others, and has urged upon those who can not complete it to take it regular as far as they go.

The Scientific Course, which has been changed from four to three years, was provided for those whose circumstances will not allow them to complete the Classical Course, and goes upon the assumption that it is better for them to pursue their studies regularly than otherwise. It gives special attention to the Sciences, leaving the study of the Classics

optional with the student, whether he takes them at all, or to what extent.

Those who have finished the Classical Course, and stood an approved examination, receive the degree of Bachelor of Arts, whilst those who have taken the Scientific Course receive the degree of Bachelor of Science, and if they continue to pursue their studies in either course for three years after graduation, and maintain a good moral character, they receive on application the advanced degree of Master of Arts, or Science, according to the course they have taken.

Those wishing to enter the Freshman Class of the Classical Course must be qualified to stand an approved examination in English Grammar, Analysis, Geography, History of the United States, Arithmetic, Algebra, Latin Grammar, Cæsar, Greek Grammar, Greek Reader, and Xenophon. Those who enter the Scientific Course are examined in the same studies, Analysis, Greek and Latin excepted. Fair equivalents will be accepted.

The optional system, which allows each student to follow his own predilections, and take just such studies as he has the most relish for, has not been encouraged by the authorities of the College, who look upon it as a false theory of education, and as attended with poor results. Young men, in going to College, are not, as a rule, the best judges as to what they ought to study, and especially is it preposterous for them to set up their judgment against the experience of the past, which has laid down certain courses of study as best fitted to quicken and develop the mind in the most healthy and

symmetrical manner. It is in education, as in every thing else, that certain rules and principles are to be observed, and that those who conform most rigidly to them accomplish the greatest results in the end, whilst those who deviate from them fail in the object they have in view. Hence the Faculty of Heidelberg College has uniformly tried to prevail upon the students in attendance to take one or the other of the courses laid down in the *curriculum*, and that if they can not complete either, to take them regularly as far as they go.

BUILDINGS.

Among the first and most pressing wants which the College had was that of a building. To be permanent and command respect it was necessary that it should have a settled habitation. All felt that it could not get along in rooms rented for its use. But how were buildings, such as were needed, to be erected when there were no funds at hand for this purpose was a question hard to solve? The outlook was anything but encouraging. Besides, the Church, under whose auspices the College had been started, and from which it was expected to receive its main support, was in no condition to give much material aid. Most of its congregations were small, and had hard work to maintain themselves. Its territory was mostly missionary ground. A large portion of its members had only recently moved from the East to the West, as Ohio, Indiana and Illinois were then regarded, and were still in debt for their homes. Nor were there at this time in the Synod of Ohio men of princely fortune, who could be expected to give largely for this purpose. The enterprise of

erecting a building for the College, if it was to succeed, could only be done by small contributions gathered from its friends, a slow and tedious process in a work of such magnitude. Yet the necessity was here. To falter, or defer the work, would be calculated to dampen the zeal and ardor of those who had come to look favorably upon the beginning that was made. Hence the only alternative was to go forward and do the best they could under the circumstances. The plan of the main building was adopted, which was to be one hundred and four feet in length and sixty-four in depth, except the wings, which are forty-seven feet deep; to be built of brick, four and a half stories high, with a chapel, recitation rooms, society halls, rooms for the libraries, cabinet, philosophical instruments, and for the accommodation of students. The undertaking, it must be confessed, was a big one with the means at hand. And what added to the difficulty was the fact that many who had given their notes to secure the location had in their zeal gone beyond their ability and could not pay their subscriptions. Yet the work was begun, and went on rather slowly. In the summer of 1851 the foundation was laid. The stone wall was then covered to protect it from the frost, and permitted to rest quietly until the next year.

The corner-stone, which was presented by Rev. Dr. Elias Heiner, of Baltimore, Maryland, which has on it the inscription of 1851, was not formally laid until the 13th of May, 1852. The occasion was one of great interest. An immense crowd, estimated at four thousand persons, is said to have been present, which marched in procession from the court-house

of the city to the campus, in the following order: The military and fire companies, with a band of music in front, followed by the Trustees and Faculty of the College, ministers and visitors from abroad, the literary societies and students of the College, the teachers and scholars of the city Union Schools, the City Council and Board of Education, and of the citizens and visitors generally.

The exercises on the campus were as follows: Prayer and a short address by the President, Rev. E. V. Gerhart; an address by General Samuel F. Cary, of Cincinnati, on the dignity and importance of labor in its relation to the physical, intellectual and moral development of man; an appeal to the audience for material aid by Rev. H. Shaull; after which Major Lewis Baltzell, President of the Board of Trustees, deposited the following articles in the stone, namely: The Bible, the Heidelberg Catechism, Constitution of the Reformed Church, a list of the donors to Heidelberg College, a copy of the *Western Missionary*, *Seneca Advertiser*, *Seneca Whig*, *Deutsche Kirchenfreund*, *Reformed Messenger*, *Mercersburg Review*, Minutes of the Synod of Ohio of 1851, and of the Synod of the United States of the same year, the Constitution of the State of Ohio, census of Ohio, coins of the United States, and a Catalogue of Heidelberg College; and then, after a short speech appropriate to the occasion, proceeded to lay the corner stone as follows:

“And now, in the presence of this large and respectable audience, in the presence of the great God and All-wise Ruler of the universe, I, Lewis Baltzell, President of the Board of Trustees of Hei-

delberg College, in behalf of and by authority of said Board, do solemnly lay and deposit this cornerstone of Heidelberg College at Tiffin, in the County of Seneca and State of Ohio, on this, the 13th day of May, 1852, the edifice to be dedicated to Literature, Science, the Arts, and the service of the Triune God."

The building was inclosed and put under roof during the summer and fall. During the progress of the work, Rev. Dr. Winters, of Dayton, Ohio, whilst on a visit to Tiffin, went upon the building, which had then reached the third story, to view the work. Whilst walking along carelessly, the scaffolding gave way under him, dropping him to the story below, with a shower of bricks over his head, leaving some wounds and bruises behind. Passing thus hastily through the College, he was enrolled as the first graduate, with the recollection that the process was rather rough for comfort. It was expected to have the first story finished by the middle of December, 1852; but the work was delayed, so that it was not ready for occupancy before the spring of 1853. The work, after this, went forward rather slowly for the want of means.

The students, who knew nothing of the difficulty of getting the necessary funds to complete the building, gave the Faculty and Board of Trustees a gentle hint to finish the work by going out into the forest one night, cutting a tall sapling, with a number of limbs projecting, which they brought in on their shoulders, and fixed as best they could as a baluster to the steps, cutting the limbs so as to stand out a few inches from the stem. The venerable Father Kroh, Treasurer of the College, visiting the building during the day, as he

often did, the students seemed glad to see him. The old gentleman looked inquisitively at the new improvement, and then asked what it meant; to which the boys replied it was done to prevent any one from falling from the steps. "But what," continued he, "do those prongs mean?" "Why," said the boys, "these were left to prevent the smaller students from sliding down the railing and getting hurt."

The building was at length finished, at a cost of about \$20,000. The exact amount can not be ascertained from the books. A considerable debt was left upon it when finished. The agents labored hard to collect the funds to liquidate it. The building was fortunately put up when material and labor were both cheap. Had this not been the case the difficulty would have been greatly increased.

This main building stood singly and alone upon the campus for a period of sixteen years. In 1867, the President, Dr. Geo. W. Williard, asked permission of the Board of Trustees to erect a house on the campus, to be known as the PRESIDENT'S HOUSE, which he proposed to do by special contributions, which he himself would secure for this object, leaving the endowment of the College intact. Some smiled at the project as visionary, whilst others feared it might prove a failure, and so involve the Board. Permission, however, was given, and the President went to work with the full determination to carry it through. The house, a large and commodious brick dwelling, two stories high, with eleven rooms, was begun in the spring of 1868, and was so far finished as to be ready for occupancy in the latter part of the fall. Not a cent was taken from the endowment to pay for this

house, which cost \$4,250, with all its appurtenances. The President, in due time, fulfilled his part of the contract by handing the house over to the Board free from all encumbrance. The yard and grounds around the house have been nicely improved and ornamented with evergreens, trees, rockery, and flowers, which make it one of the most attractive residences near the College grounds. The house will stand as a monument of the activity and devotion of the President to the interests of the College during his administration.

In the year 1873, the large and commodious Boarding Hall, which stands near the President's House on the campus, was erected for the accommodation of the ladies who may attend the College from abroad, and for gentlemen rooming in the College Building and elsewhere, who may desire to board near by. The Hall is three stories high, has fifteen rooms in the main building, well ventilated, with a large hall on each floor, and a back building with six rooms for the family running it. It was built and furnished ready to occupy at the opening of the College year, in September, 1873, at a cost of about \$7,000. It has proven to be a great accommodation and convenience to all concerned, so that it is hard to see how the College got along as well as it did before its erection. It has thus far been run under the supervision of the Faculty, Mrs. Williams and daughters doing the work the first year; Mrs. G. Homan the second, and Mrs. John Tinterman the four following years. Prof. C. O. Knepper and family occupied three rooms on the first floor for three years, who, in connection with the President, had the special oversight of it during this time. Prof. J. P. Moore took his place in 1877 and

1878. The President had the oversight of it in 1879; at the end of which year it was rented to J. S. Bott, of Wyandot County, Ohio, who now has the entire charge and responsibility of running it, under the general supervision of the Faculty.

THE RELATION OF THE COLLEGE TO THE THEOLOGICAL SEMINARY.

The relation between the College and Theological Seminary was, from the start, very intimate, more so at first than it is now. The Synod, not having the funds necessary to carry them along separately, had them so closely allied that the Professor in the Seminary held, at a small salary, the position of President of the College, until the year 1865; whilst those students in the College who were looking forward to the ministry had, in most cases, recitations in both. This mingling of the literary and theological departments, whilst it was, perhaps, the best and only thing that could be done under the circumstances, had the effect of impairing the efficiency of both. Neither department could be as thorough as it ought to have been, as it was not possible for any one to do justice to the Seminary and at the same time preside over and give instructions in the College. Hence, considerable dissatisfaction was occasionally expressed with the arrangement, which grew so strong, eventually, that Rev. G. W. Aughinbaugh, A. M., was called to the Presidency of the College in 1864. From this time on, the two departments, whilst having their recitations in the same building, and mingling in the freest social and religious intercourse, have been separated, each attending to its own appropriate work. The

result has been that everything has moved on more systematically; and each department has been made more effective and thorough than it could otherwise have been. The Theological Seminary, not having any buildings of its own, has, with the consent and approval of the Board of Trustees of the College, fitted up, very comfortably, a room in the second story of the College Building, where it has its recitations; and also occupies another room on the same floor with its library. The students of the two departments unite in the religious services, the professors taking their turn in conducting them. Thus far, everything has moved on in the most delightful harmony, so much so that we hardly realize that we are two distinct institutions under separate boards.

THE ENDOWMENT.

As no institution of a high grade of scholarship can be sustained by the income from tuition alone, there is a necessity for providing an endowment fund, upon which it can fall back for at least a part of its support. All colleges have, therefore, as soon as they have been fairly organized, made special efforts to provide an endowment, so as to be raised above the financial embarrassments that arise from time to time. How large this fund should be will depend very much upon the rate of tuition and the expense of running the institution. When the tuition is put so low as to bring the advantage of obtaining a liberal education within the reach of all, there must, in the nature of the case, be some other source of revenue, or it will inevitably become involved in debt, and be necessitated to close for the want of means to meet its current expenses.

Heidelberg College felt this necessity from the start,

and had it not been that the professors served at an exceedingly low salary it could not have met its liabilities. The great expense incurred in the erection of the main College Building absorbed, for several years, a large amount of the contributions, so that but little could be done toward the endowment. The Church, too, was comparatively weak and poor, so that the work went on slowly. The wants were, at times, so great and pressing that portions of the endowment fund, which had been gathered, were loaned to meet other necessities, in the hope that something would turn up by which it could be paid back, a very doubtful policy, at best, as it is seldom the case that such loans are ever refunded. But necessity is said to know no laws, and so often puts its hand upon what should be regarded as sacred.

Various methods were devised and adopted for raising the endowment, which was the easiest part of the work. Ordinarily, it costs but little to originate plans and schemes, important as they are, to insure success in any enterprise. Where there are men of great wealth, like Drew, Packer, Vanderbilt, Peabody, and many others, who have given their hundreds of thousands, it is a very nice and easy thing to start institutions. But there were none such to whom Heidelberg College could look for aid. And had there been, the donation would have been so unexpected and startling that the Professors and Board of Trustees would have been so confounded as to be at a loss to know what to do with it. Not having ever had such a surprise in the Reformed Church, it is hard to say how we would act on the receipt of such a donation. We would, however, even at this

late date, like exceedingly to be put to the test, that we might know what feelings such princely liberality produces in those who are the happy recipients. This much we may say, that Heidelberg College will not be offended at such generosity should any one be disposed to extend it.

The plan that met with the most favor, and seemed the most feasible under all the circumstances, for raising an endowment, was the system of scholarships, as it is called. And even this had its objections, and had been tried by other institutions, and was found to work badly. Some, therefore, entered their protest against it, and predicted bad results. But it seemed the only plan that would be likely to succeed, and was therefore adopted with certain modifications and safeguards. Our people, it was argued, would not be likely to give unless there would be some inducement or benefit arising from their contributions, even though there would be little probability of realizing it in their day. Besides, it seemed nothing more than fair that those who contributed of their means to the support of the College should have certain privileges if they saw fit to avail themselves of them.

After experimenting for some years, it was at last agreed to sell no transferable scholarships for less than \$300. If any one contributed this amount, he received a certificate for a Perpetual Scholarship—one that would be good for all time to come; or, to express it in the quaint language of the Agent, H. Leonard, it will be like a mill that will never cease to grind, so that the donor and his heirs will always have the right to send a student of their choosing to the College free of tuition. If any one gave \$100, he

received a certificate for eight years free tuition, if \$50, four years; if \$40, three years; and, if \$30, two years, on the condition that said certificates are not transferable, except to the heirs of the original donor, any one of whom has a right to it.

Judging from the success which has attended the sale of scholarships on the plan just indicated, we are safe in concluding that it was the best that could have been adopted, and has so far worked well. It is true a large portion of the students, perhaps fully one-half, are all the while on scholarships, which cuts off a large revenue that might otherwise be realized from the tuition of such; yet, when we calculate the interest on the scholarships thus given, of which there are over a thousand, it is easy to see that the College is the gainer, as the interest on the notes is more than the tuition would amount to. Then, by means of these scholarships, students have been induced to attend upon the College who would not otherwise have done so. It has also had the effect of creating a bond of sympathy between the holders of these scholarships and the College, as they are made to feel that they have an interest in its maintenance and success.

Most of the scholarships bought during the first fifteen years of the College were fifty and one hundred dollar scholarships, with some that were perpetual. The sums thus contributed being small, the endowment progressed slowly, so that the current expenses were greater than the income; the result of which was, that the Contingent Fund, in its perplexity, borrowed from the Endowment, without being able to replace it, so that a large portion of the available funds was consumed, which had the effect

of crippling the College, with no prospect of relief. This was one of the darkest periods in the history of the College. To add to the perplexity, Rev. Geo. W. Aughinbaugh, who had been elected to the Presidency in 1864, resigned, after presiding over the College one year, in consequence of "insufficient salary and the delicate health of wife and family." The Board endeavored to prevail on him to withdraw his resignation, offering him a salary of \$900, with but little prospect of seeing it paid, unless collected during the year. The offer was still declined, which led to the acceptance of his resignation. About ten days after the opening of the Fall Term, in 1865, Prof. J. B. Kieffer tendered his resignation, which left the College in peculiar straits, with only three regular professors. Everything looked very discouraging. Its friends hardly knew what to do. To relieve the embarrassment as much as possible, J. A. Keller, of the Class of 1861, was called to fill the place of J. B. Kieffer, as Professor of Languages, whilst the professors presided in turn over the institution. The year passed with an average attendance of only eighty-nine students, as reported by the Board of Visitors in the Minutes of the Synod of Ohio for 1866, distributed as follows: Five in the Senior Class, two in the Junior, five in the Sophomore, seven in the Freshman, and the rest in the Academy. The friends of the College were disheartened, and knew not what to do, as the funds were not on hand to elect new professors; and yet no one seemed willing to give up in despair. The College had seen dark days before, and had lived through them. Why might it not do so again?

The Board of Trustees resolved to make an earnest

effort to relieve the College of its embarrassment, and put things on a better and surer foundation. A President the College must have. This was felt to be a necessity. A meeting was therefore called, on the 3d of October, 1861, for the purpose of electing a President, and giving things, if possible, a new start. The meeting was well attended. The first and main thing was the election of a President, which resulted in the unanimous choice of the present incumbent, Rev. Geo. W. Williard. To provide for his support in all time to come, a committee of five, with the President elect as chairman, was appointed to raise the sum of \$15,000 for this purpose—a very difficult undertaking. The President elect could not see his way clear to accept the appointment. In the meantime, the Synod of Ohio met, in the month of May, 1866, and indorsed the action of the Board of Trustees in the following resolutions:

“*Resolved*, That we, as a Synod, approve the action of the Board of Trustees of Heidelberg College in the election of Rev. Geo. W. Williard, D. D., to the Presidency; and, having full confidence in him as an earnest Christian, an efficient governor, and a practical worker, hope that he may see his way clear soon to accept the call, and enter upon the duties of the responsible position.

“*Resolved*, That the Presidency of Heidelberg College can and ought to be immediately endowed, and that a commencement be made on the floor of the Synod.”

In consequence of this indorsement of Synod, and at the solicitation of many of the friends and alumni of the College and the Seminary, the President elect

accepted the responsible position to which he was called, and entered upon his duties at the beginning of the collegiate year, in September, 1866.

As a proof of the interest which the Church took in raising the sum of \$15,000 for the endowment of the Presidency, A. H. Baughman, of Xenia, Ohio, gave \$1,000; W. E. Schmertz, of Pittsburg, Pennsylvania, \$1,000, and the interest of another \$1,000 until the amount would be raised; Benj. Kuhns, of Dayton, Ohio, \$1,000; and many others in sums from fifty to three hundred dollars, so that, by the end of the first year, the President had about \$10,000 raised for the endowment of the Presidency, which has subsequently been more than completed by his individual efforts in connection with his duties in the College.

It was also fortunate for the College that the Agent, H. Leonard, who had been obliged to suspend his work for some four years, in consequence of the disturbed state of the country, occasioned by the civil war, and the severe and protracted affliction of his family, was again enabled to resume his agency. The year was, therefore, a very prosperous one financially for the College. What endowment had been secured years before was put in better shape, which, with what was done during the year by the President and Agent, enabled the Board, according to its report to the Synod, in 1867, to reduce the debt of the College in the amount of \$3,000.

Things now began to assume a more hopeful appearance. Its friends took new courage, and rallied to its support. The attendance of students increased; the course of study in the different depart-

ments was revised and made more thorough and complete; more prominence was given to the Collegiate Department; its classes began to enlarge; the teaching force was increased by the addition of several professors, and things generally began to assume the appearance of a College well-manned and disciplined.

It was also further resolved, that what funds had been, or would be, hereafter, subscribed to the Endowment Fund should be kept intact, and not be used for any purpose other than that for which it was given. This resolution being strictly adhered to by the Board of Trustees, the endowment has steadily increased, until it has reached about \$100,000, including what has been given by different parties in notes payable at their death, without interest, to the amount of about \$40,000, which, when once available, will free the College from its present financial embarrassment, enable it to increase the salaries of its professors, add to the teaching force, and give efficiency to it in a variety of respects.

The amount of endowment paid in, and under the direct control of the Board of Trustees, is, at present, about \$36,000, which is loaned out at eight per cent. interest. In addition to this the Board receives interest on about \$20,000 in scholarship notes scattered over the Church, which draws six per cent. interest, from which it will be seen that the greatest economy and financial tact are required to meet the current expenses, which now amount to about \$6,500 annually.

The College owes a debt of gratitude to its many

friends, who came to its rescue in its need and distress, and have borne it along through all its trials and vicissitudes. We would like, in justice to the noble generosity of many, to mention their names in this history; but, as there are some who wish to remain *incognito*—not letting their left hand know what their right has done—we forbear mentioning any more names than the few referred to above. It is enough that the great Disposer of all things knows who they are, and will in due time reward them for their liberality.

The College has been unfortunate in some of the bequests made to it by special friends, who desired to remember it in their last will and testament, in not getting the amount willed, teaching the important lesson, that those who desire to aid it by their beneficence, should either do it in their life-time, or else be sure to put it in such a form that no litigation may arise therefrom.

In a work of such magnitude as the endowment of a College, where notes are taken on time—from one to twelve years—and in many cases payable at death, it is easy to see that a wide margin must be left for losses and the uncertainties of fortune. And yet, taking all into consideration, the failures have not been as great as might have been expected, amid the contingencies of the case, giving proof of what is often called the native honesty and Christian integrity of the German character, which enters largely into the constitution and membership of the Reformed Church.

THE FINANCIAL AGENTS OF THE COLLEGE.

Closely connected with the endowment of the College are the agencies employed in securing it. The experience of the past has given abundant proof that the funds necessary to establish and carry on our educational and benevolent institutions do not come of their own accord. Ordinarily it requires a great deal of patient and hard work to endow institutions of learning. Heidelberg College has been no exception to this rule. We may, indeed, say the labor in its case has been more than usual, as many of our people, not having enjoyed the advantage of a good education themselves, were slow to believe that it would require what it does to give efficiency to the College. Hence, when they would see the reports of what our agents were doing, they were led to wonder what the Board of Trustees wanted with all the contributions that were made to the College, and in some instances no doubt honestly declined giving upon the ground that the funds were not wisely expended. Where such views prevailed only to a limited extent it is easy to see that they would be serious hinderances in the way of the agents, and that it would require much explanation to remove the prejudices created in this way. It must, however, be said, to the credit of our people generally, that they have done well in the support they have given our institutions, and that although they were at first slow in coming to the work, they in due time saw the importance of it to such an extent that there are comparatively few families comfortably situated, who have not made some donation to the College, even though it may have been made in the form of a *crumb*, as the smaller donations are called by

the "Fisherman." The endowment has, in a great measure, been made up by contributions of fifty and one hundred dollars, which has made the work slow and tedious. There have thus far only been two agents in the service of the College, Rev. H. Shaull and H. Leonard.

REV. H. SHAULL.

The special Synod of Tarlton, as soon as it had located its literary and theological institutions, appointed Revs. H. Shaull and H. Williard agents to procure the necessary funds to carry them forward. These agents met soon after their appointment, and divided the territory of the Synod between them, Rev. H. Shaull taking the Miami and Maumee, (now Tiffin) Classes, and Rev. H. Williard the Lancaster Classis. Rev. H. Williard, finding the agency an interference with his ministerial work, soon abandoned it, so that it fell mainly upon Rev. H. Shaull, who prosecuted the work with much zeal and success for about three years, when his health failed to such an extent that he was compelled to resign. The institutions are largely indebted to him for the start they got. Had it not been for his indefatigable efforts they could not have continued as they did, starting with no endowment whatever. His time was divided between the College and Theological Seminary, each institution being equally in need of funds to pay the professors. The contributions for the Theological Seminary were given mainly in the form of what was called *Plain-field Bonds*, according to which the donor gave his note for a specified sum, mostly for \$100, which he obligated himself to pay at his death, or sooner, paying interest thereon in the meantime at the rate of six per

cent. In this way the endowment of the Seminary has been largely secured.

In the case of the College, scholarships were sold, the most of which were transferable; the present system, which we have explained under the endowment, not having as yet been adopted. These are now mostly consumed.

It may also be proper here to add that Rev. H. Shaull took a most active part in the establishment of the College, and in its present location, having been mainly instrumental in securing the amount that was offered the Synod for its transfer from Tarlton to Tiffin. He is one of the few surviving founders of the College, and has been spared to see the fruits of his labor in its present prosperity, notwithstanding the difficulties it has had to contend against. His prayers and good wishes are still with it, and the friends of the College will not cease to pray that Heaven's choicest blessing may rest upon him, and that he may receive a rich reward in the world to come for all his labor and self-denial in its behalf.

HENRY LEONARD, BASIL, OHIO.

The Rev. H. Shaull having resigned the agency of the College to resume the work of the pastorate, the Board of Trustees was, for a short time, without any agent, which left the finances in a still more embarrassing condition. All felt the need of some one to work in the interest of the College in this respect. But where was the man to be found who was adapted to the work? Ministers could hardly be expected to give up their ministry for a work like this, when their services were so much needed in the Church, many of whose charges were vacant for want of men to serve

them. Then it was plainly evident that it required a man of very peculiar parts to make a success of it. Not any and every one that might be willing to undertake the work would succeed. The Church had to be thoroughly canvassed. It would not do to single out a few of the best charges, or most wealthy families, and then give up the agency for some one else to follow and gather up the gleanings. It required a man who fully comprehended the situation, and would have the patience to stick to the work until it would be done; who would not be easily discouraged; would have the confidence of the Church, and serve at a small salary. The more the Board looked around for such an one the more difficult it seemed to find the man. Many names were suggested, but no one willing to undertake the work seemed to have the proper qualification. At last the name of Henry Leonard, of Basil, Fairfield County, Ohio, who was widely and favorably known as an earnest Christian man, a faithful worker, and one who loved the Church and her institutions, was suggested. The Synod had unbounded confidence in him, and therefore unanimously recommended him at its annual meeting in Tiffin, Ohio, in May, 1856, to the Board of Trustees as a man well suited for the work, if his services could be obtained. The Board, at this hearty recommendation of Synod, elected him as its agent on the 22d of May, about one week after the meeting of Synod.

But would he give up the large and lucrative business in which he had been engaged as a successful merchant in Basil, Ohio, for twenty-eight years, to undertake an agency that would require a sacrifice of much of the comfort of his family and expose

him to all kinds of hardships and fatigue in traveling around through the Church? Many doubted if he would accept, and had he looked upon it as a man of the world, who had his own ease and comfort mainly in view, he would have said no to the call. But he did not so look upon the matter. He felt that the call came to him from the Lord, and that his acceptance was intimately connected with the prosperity of the Church he loved so well. The call, therefore, made a deep impression upon his mind; for he clearly saw the difficulty the Board was in, and that if he could succeed in endowing our institutions at Tiffin, Ohio, that would be a work permanent and far-reaching in its influence. He thought and prayed over the matter. But the more he reflected upon it the deeper were his convictions of the necessity that was laid upon him. He advised with his family, as a prudent man would do. His wife, who was in rather feeble health, asked, "Well, how long will it take you from home?" "I can not tell," was the reply; "perhaps two or four years;" from which it will be seen that he himself had no proper conception of the magnitude of the work before him. It was well, too, it was so; for if he had known all that would be required of him he would have shrunk from the undertaking. The call was at last accepted; and on January 22, 1857, he started out in his sulky on his agency, not knowing what was before him, except that he was engaged in the service of the Master, and would go where duty called.

The first place he visited was the Jerusalem congregation within the bounds of the Tarlton charge,

beginning, as he said in his report, at Jerusalem, as the apostles did when they entered upon their work. This being near the place where the College had been first located, it might have been supposed that he would have met with a cold reception. But not so; for the people knew him and had come to look calmly on the action of Synod, and therefore encouraged him in his work by giving cheerfully and liberally. Most of his first collections were toward the \$2,000 proposed by the Synod to pay the debt that was still remaining upon the building, and was pressing the Board. He, and the Church generally, were encouraged at the beginning that was made, and all felt the right man had been found for the agency of our institutions.

About this time he began to write for the *Western Missionary*, the organ of the Synod of Ohio, and, by his quaint and peculiar style, interested, to a great extent, the membership of the Church. The people read his articles with avidity, and became interested in him and the institutions in whose service he was laboring. Being familiar with the English, German, and Swiss dialects, he adapted himself to all classes. In 1858 and 1859 he wrote his famous allegories about Mittlestrass, of which many persons still speak. The Church having been at this time greatly agitated about what was called *New and Old Measures*, these allegories were regarded as very timely, exposing, as they did, the extremes on both sides; and, coming as they did, from a layman or elder in whose sincerity and piety all had confidence, they were well received, and had a good influence in calming the troubled waters.

In his reports he often amusingly spoke of catching gold-fish, silver-sides, greenbacks, etc. ; from which he got the name of *The Fisherman*, by which he is now familiarly known over the Church. Even the children speak of him as *The Fisherman*, having seen frequent references to him under this form in the photographs he has distributed through the Church. Often, when he goes into families where he has not been, the children ask inquisitively, "*Ain't this the Fisherman?*" . And when he asks why they think it is, they reply, "*We have seen your picture with the fish on it.*"

The name *Fisherman* is said to have first been given him by Dr. Winters, at the Synod of Carrollton, in 1857, who, on meeting him, said, jocularly, "I have heard of thee by the hearing of the ear, but now mine eyes do behold thee. *How are you, Fisherman?*"

Among the many plans he has devised for the purpose of raising funds is that of having his photographs taken in different forms, some with the box in which he carries his papers strapped on his back, with carpet-sack in one hand and cane in the other ; some with strings of fish, with children at his side ; others with him sitting with his head down and looking very sad after he made a water-haul ; others representing him as laughing when he got a large subscription ; others as seen in the straw-stack, where he once laid all night when lost on one of the Western prairies, etc. These he has been sending to members of the Church in all parts of the Synod, requesting a contribution for the College if they desired to retain the photographs, and if not to return them in the envelope he incloses.

Simple as this plan is, he has realized hundreds of dollars from it, as most of those to whom they were sent would encourage him with a contribution sooner than return the pictures. He also made himself known in this way as the Agent of the College.

In traveling through the Church he has made it an object to interest the children in the College by getting them to give what he calls *crumbs*. He has the names at present of 9,707 young persons in his memorandum-book, which he carries with him, the sum total of whose contributions is \$2,672. The small children that give in this way receive a certificate, with the following verses of poetry, which he has prepared for their special benefit, with a bee-hive pictured on the top of the certificate:

Every little bee doth help to fill
The hive with honey sweet;
Although the load is very small,
If often they repeat.

But then you see so many bees,
Together in one hive dwell,
When all contribute their little mite,
It fills the empty cell.

Thus it is in all great tasks
We undertake to do;
The little mites doth greatly help
To swell the number too.

For, like the bees, if all but add
A trifle to the list,
You ne'er will feel the little loss,
And yet it will assist.

So, young friends, you must not think
Your gift, however small,
Will never help to roll along
Education's glorious ball.

He has now been engaged in his agency about twenty-three years, with occasional interruptions of

a longer or shorter interval, in consequence of afflictions in his family. During the war he found it impossible to do much. It was during this time that the Trustees of Franklin and Marshall College, located at Lancaster, Pennsylvania, induced him to labor in their behalf, which he did for seven months with great success. He also subsequently spent three months in the interest of Ursinus College, located at Collegeville, Pennsylvania, doing it good service. The rest of his time has been devoted to Heidelberg College. He has traveled in all about 84,000 miles, and done a good deal of the work in the congregations he has visited on foot, going in this way from house to house. His traveling expenses during the whole period of his agency amount to \$2,380.71, which is only a little over one hundred dollars a year, deducting the time he was not engaged in his agency—a very small sum, the most of which was paid as fare on the railroads in going from one part of the Church to another—his other expenses being small, as he was widely known, and the members of the Church were always glad to entertain him and help him in his work.

It is also due the Agent to say that he has served the College at a very small salary, which has not averaged five hundred dollars a year, which amount he has always left to the Board or Financial Committee to fix, and in some instances he has reduced the amount first suggested. It has also been customary with him, as he has gone through the Church, to deliver his Allegorical Temperance Lecture, where the opportunity offered; for which the

people generally gave him four dollars toward his traveling expenses.

The College and Church owe him a debt of gratitude for the work he has done, which will be remembered long after he has completed his course on earth. It is very doubtful if any one could have been secured to do the work he has at the small remuneration he has received. His great ambition has been to see the College endowed, and placed beyond such financial embarrassment as would seriously cripple it. If he is spared a few years longer, and is as successful in the future as he has been in the past, his desire will be gratified.

When he began his agency, in 1857, the finances of the College were in a very distressed condition, as appears from the Minutes of Synod in 1856, when the students sent in a petition asking that measures be taken to complete the College Building at once, if at all possible, as it was very discouraging for them to continue, and for others to come to the College, in the condition things were. At the same meeting, a complaint was laid before the Synod, by one of the Classes, that the Endowment Fund was diverted by the trustees, in their need, from its intended use to make up the deficiency in paying the salary of professors. To provide for the emergency of the case, the Synod resolved that the sum of \$2,000 be raised to pay the debt on the College Building, and that the Board of Trustees appoint an agent to raise said amount, and to increase the endowment, so that the income of the College might be sufficient to meet its current expenses, and that said agent be

cordially welcomed in all its congregations, which led to his appointment, as we have seen.

It was at this state of affairs that he undertook his agency, and has persevered in it in the face of all the difficulties with which he has had to contend, sometimes hoping against hope. His success has been more than he, or the friends of the College could have anticipated, affording a bright example of what perseverance and personal effort will do.

In addition to the funds thus raised by the agent, H. Leonard, he has also done much in the way of advertising the College, and bringing it to the notice of the public as worthy of a generous patronage. He has, in this respect, been much more than a financial agent, and has done much to give it a name and character by the side of the other institutions of the land. He has not only written a great deal in the interest of the College, but has all the while been studying and getting up something new, such as his "Buckeye College," which attracted so much attention at the late Centennial, in Philadelphia. This wonderful structure, which is a *fac-simile* of the College Building, is made entirely of buckeye timber, representing, in this way, the great Buckeye State of Ohio, where the College is located. Several logs of buckeye timber were sawed for this purpose, and sixteen bushels of the seed used in its construction, with all appertaining to it, including a very large fish, carrying out the idea of the "Fisherman," made entirely of buckeye wood, with the seeds glued on and fastened by means of wires. As might have been expected, several months were consumed in getting it up; and, when completed, he had a grand

ovation, in Basil, Ohio, the place of his residence, in unveiling it to the gaze of the immense crowd of spectators who came to see it. This curiosity was shipped to Tiffin at the close of the Centennial, and will be preserved with much care by the authorities of the College as a remarkable specimen of the inventive genius of the "Fisherman." No College was brought out, or represented so fully as Heidelberg at the Centennial, a fact commented upon in several periodicals of the day, and spoken of by many visitors at this grand exposition.

PROFESSORS AND TEACHERS.

The College started with a very small corps of professors, as might have been expected, having no endowment upon which to fall back; and although the Catalogue gives the names of five professors, there were in fact only three upon whom the chief burden fell for the first year. Rev. E. V. Gerhart, who was elected by the Synod of Ohio, on the 14th of December, 1850, to the Theological Professorship, was, by the action of the Board of Trustees of the College, elected as its President, the two institutions being carried forward in the closest union; but he did not get to Tiffin before the month of May, 1851, in consequence of affliction in his family. And Rev. S. S. Rickley, whose name is in the Catalogue as Professor of the Theory and Practice of Teaching, having been at the same time the Superintendent of the Public Schools of Tiffin, his connection with the College was rather nominal than real, he having received no stipulated salary.

Rev. R. Good was elected Rector of the Prepara-

tory Department, and Rev. J. H. Good, Professor of Mathematics, by the Synod of Ohio, in September, 1850, and removed to Tiffin in the month of October, to get things in readiness to start as early as possible. Mrs. A. M. Lee was subsequently employed as Principal of the Female Department. But small as the teaching force was, consisting in reality of the three persons last named, the salary was equally small, having been \$350 for each of the two regular professors for the first year, and less for the assistant. But such was the necessity of the case, as there were no funds to pay more. The trustees and professors did the best they could under the circumstances.

Rev. E. V. Gerhart continued to serve as President of the Collegè, with acceptance, along with his duties in the Seminary, until April, 1855, when he removed to Lancaster, Pennsylvania, having received and accepted a call to the Presidency of Franklin and Marshall College.

Rev. J. H. Good held his position as Professor of Mathematics and Mechanical Philosophy, which he filled satisfactorily, until 1868, when he was called to the Professorship of Dogmatic and Practical Theology in the Theological Seminary, Tiffin, Ohio.

Rev. R. Good still holds his connection with the College as Professor of Natural Sciences, and is the only one of the original professors connected with the institution at present, his long service and retention in office being the best proof of the satisfaction he has given in his position.

Mrs. A. M. Lee was Principal of the Female Department for one year, and was succeeded by Mrs. Sarah J. Thayer, in September, 1851, who held the

position until 1857, and was succeeded by Miss M. Antoinette Moritz, who remained two years.

Rev. H. J. Ruetenik was Professor of Latin, Greek, and German from 1854 to 1857.

N. L. Brewer, of the Class of 1855, was employed as tutor during his senior year.

Rev. Moses Kieffer, having been elected by the Synod of Ohio as the successor of Rev. E. V. Gerhart in the Theological Seminary, was also called to preside over the College, which he did from 1855 to 1863.

Rev. E. E. Higbee was elected to the Professorship of Latin and Greek in 1859, and continued until 1861.

Rev. J. J. Escher was instructor in History and German from 1858 to 1860.

Rev. J. B. Kniest, of the Class of 1858, was the same year tutor in Greek.

Rev. W. H. Fenneman, of the Class of 1856, was tutor in Mathematics for 1858.

Miss Jane Hartsock was Principal of the Female Department during 1859 and 1860.

Rev. H. Rust was called, in 1861, to the German Professorship in the College and Theological Seminary, and continued in this capacity until 1865, after which he devoted his whole time to the Theological Department as Professor of Exegetical and Historical Theology, which office he still holds.

John B. Kieffer, of the Class of 1860, was elected to the Professorship of Languages in 1862, and resigned, September, 1865.

Rev. Geo. W. Aughinbaugh was called to the

Presidency of the College in 1863, and resigned after he filled the position one year.

Joseph A. Keller, of the Class of 1861, was chosen tutor October 3, 1865, and elected Professor of Ancient Languages June 25, 1867, and resigned June 17, 1871, to enter the pastoral work.

Rev. Geo. W. Williard was elected to the Presidency of the College October 3, 1865, accepted the call June 26, 1866, and has served in this capacity to the present time.

Frederick Moyer, of the Class of 1867, served as tutor from 1867 to 1869.

Christian Hornung, of the Class of 1868, served as tutor in Mathematics from September, 1868, to June 29, 1869, when he was elected to the Professorship of Mathematics, which position he still holds.

O. A. S. Hursh, of the Class of 1871, was employed as tutor in Latin and Greek from September, 1869, to June 21, 1871, when he was elected to the Professorship of Ancient Languages, in which position he still continues.

Rev. P. Grading was elected to the German Professorship June 28, 1870, and continued in it two years.

A. S. Zerbe, of the Class of 1871, served as tutor in the Languages from 1871 to 1873.

E. R. Williard, of the Class of 1872, served as tutor in Latin and Greek from 1873 to 1874.

Lewis Grosenbaugh, of the Class of 1874, served as tutor in the Languages from 1874 to 1875.

C. O. Knepper, of the Class of 1862, was elected as Alumni Professor of Belles Lettres and History, June 19, 1872, accepted the appointment May 22, 1873, and continues in his office.

Rev. C. H. G. Von Luthenau filled the position of German Professor from 1873 to 1875, and was succeeded by Rev. H. Zimmerman, who continued one year.

Jon. C. Elder, of the Class of 1875, served as tutor in Mathematics from 1873 to 1874.

J. P. Moore filled the position of German Professor from September, 1876, to June, 1878.

William P. Cope filled the place of Prof. C. Horning (excused for one year on account of ill health) in Mathematics from September, 1877, to June, 1878.

Eph. M. Epstein, M. D., was appointed to the German Professorship in 1878, and is still serving in this position.

Rev. A. S. Zerbe, of the Class of 1871, was elected to the Professorship of Greek, August, 1879.

From the above it will be seen that quite a large number of persons have been employed in the College as professors and teachers during its history of thirty years, most of whom were tutors appointed for a short time. This was done from the necessities of the case, as the funds were not on hand to employ regular professors. It is just, however, to the College and the persons employed to say that, although their connection was only temporary, they filled their places well and to the satisfaction of all concerned. The College being now on a more solid financial basis, is no longer under the necessity of employing tutors in the place of regular professors, as in the past. The Faculty, as at present (August 25, 1879) constituted, is composed of the following gentlemen, all of whom are experienced teachers:

Rev. Geo. W. Williard, D. D., President and Pro-

fessor of Intellectual and Moral Philosophy and Evidences of Christianity, has held his present position fourteen years.

Rev. R. Good, A. M., Professor of Natural Sciences, has been connected with the College, and served it in different capacities, since 1850, when it was started.

C. Hornung, A. M., Professor of Mathematics and Mechanical Philosophy, has filled his present position eleven years.

O. A. S. Hursh, A. M., Professor of Latin and Principal of the Academy, has been a professor in the College nine years.

C. O. Knepper, A. M., Professor of Belles Lettres and History, has been connected with the College six years, and been engaged in teaching since 1862.

Eph. M. Epstein, M. D., Professor of the German, has been connected with the College since September, 1878.

Rev. A. S. Zerbe, Ph. D., Professor of Greek, entered upon his work with the beginning of the present collegiate year.

From this it will be seen that the corps of professors is full, and that the College is now in a condition to do such solid work, that young gentlemen and ladies wishing to obtain a liberal education will find advantages here equal to those of other institutions, and that the Reformed Church need not send her children elsewhere to be educated, as in years past; but may invite others to come and enjoy the benefits afforded. This is a result at which the friends of the College may rejoice, and should be a

matter of encouragement to them, not only to send their own sons and daughters, in order that they may be fitted for the duties of life, but to use what influence they have with others to prevail upon them to attend, so that the institution may in this way accomplish the greatest amount of good.

It will also be seen from the above, that those who have been employed as professors and teachers have been largely from the number of those who have graduated in the College. This was done as an act of justice to well-earned merit, and with the confident belief that those who were educated by the College would be willing to make greater sacrifices, and do more for its advancement than those who never had any connection with it.

LITERARY SOCIETIES.

Literary Societies have been common in all our colleges and higher institutions of learning, and have been of great benefit to the students attending upon them. The object of these societies is the improvement of those connected with them in the art of composition, declamation, and oratory, so as to give them readiness and ease in writing and speaking, and to make them acquainted with parliamentary rules. They have also been the means of cementing and binding together those who constitute them in the bonds of friendship and affection. It is astonishing how close these ties of friendship become, and how the members of these societies cling together and work for their common good. So high have the feelings of rivalry and emulation become at times, in some of our colleges, as to make the relation between the different societies rather

unpleasant and bitter, which must be regarded as an evil and misfortune. Thus far, there has been nothing seriously unpleasant between the literary societies of Heidelberg College. Disputes have, at times, arisen, as was to be expected; but they were always amicably settled in the end with no loss to the College.

Of the Literary Societies now in existence, the EXCELSIOR is the oldest. The Irving Society was the first that was organized; but, as this continued only for a few years, when it disbanded, we shall make no further reference to it. The Excelsior Society was organized on the 18th of September, 1851, shortly after the opening of the second collegiate year, with the following *five* members: Wm. A. Noble, Henry D. Mann, Geo. S. Feighner, J. W. Free, and G. Z. Mechling. The officers elect were, G. Z. Mechling, President; H. D. Mann, Secretary; and G. S. Feighner, Censor. The name EXCELSIOR was regarded as appropriate and suggestive, conveying, as it does, to its members the idea that there is always room, whatever their attainments, to ascend higher and higher in the scale of excellence. It has had an honorable history, and has afforded good opportunities for the improvement of its members. It has always held weekly meetings, at which time all the members have some performance in composition, declamation, or debate. It has a library of about 1,500 choice publications, which is open to the students once a week. It has on its list of honorary members 600 names of the leading literary men of the day. The number of active members at present is twenty-nine. The following persons are the offi-

cers at the present time: R. C. Zartman, President; E. M. Beck, Vice-President and Corresponding Secretary; F. S. Houser, Secretary; Wm. From, Librarian; Chas. Hauptert, Treasurer; W. A. Reiter, Treasurer of Endowment Fund; J. P. Stahl, Censor.

THE HEIDELBERG LITERARY SOCIETY, which took the name of the College, was started March 11, 1859, shortly after the dismemberment of the Irving Literary Society. Like the Excelsior, it was small in its beginning, only *seven* persons being present at the first meeting, namely, T. J. Barkley, D. L. Dubbs, A. R. Kieffer, W. W. James, S. Kindler, D. Keilholtz, and S. Z. Beam. After resolving to organize themselves into a Literary Society, with the name of HEIDELBERG, and motto, *Victory Crowns the Brave*, a committee, consisting of A. R. Kieffer, T. J. Barkley, and S. Z. Beam, was appointed to draft a constitution, which was presented and adopted at an adjourned meeting, on the 16th of April, 1859; at which time the society was formally organized by the election of T. J. Barkley, President; D. Keilholtz, Vice-President; S. Z. Beam, Secretary; W. W. James, Corresponding Secretary, and D. Keilholtz, Censor. D. Zinn being present at this meeting, his name was enrolled as one of its founders. This society has been for twenty years the worthy rival of its older sister, the Excelsior, and has also had weekly meetings for the improvement of its members in the art of declamation, composition, and debate. Not being as old as the Excelsior its library is somewhat smaller, having about 909 volumes of well selected books. It has the names of 328 distinguished men on its roll of honorary members, and

has had 312 active members since its organization in 1859. The present membership is twenty-six. The officers at present (October, 1879) are: J. M. Kerstetter, President; J. A. Seitz, Vice-President; W. E. Kleckner, Secretary; J. F. Boelsums, Corresponding Secretary; B. R. Krammes, Censor; J. L. Bretz, Treasurer; J. M. Kerstetter, Treasurer Library Fund; J. M. Platt, Librarian; W. L. Howell, Assistant Librarian.

These two societies, the Excelsior and Heidelberg, have been very equally balanced; their halls are about the same size, and equally well fitted up; they meet on the same evening; have about the same exercises. Each has a good library and a number of curiosities in two of the alcoves of the library-room of the College; their membership is always about the same, according to the rules that regulate them; and are so equally divided in talent, energy, and literary merit, that when the fresh supply of new students comes in at the opening of each term, the uninitiated, met as they are by the champions from each side, pleading in eloquent strains the superior advantages of their respective societies, are almost as badly puzzled to know which to join as the Grecian ox that stood between two bundles of hay exactly alike, that died of starvation, as the fable goes, not being able to decide from which to eat.

THE DELPHIAN SOCIETY, so called after the famous oracle of Delphi, was organized about 1871, and was composed of the ladies attending College, and had a vigorous existence for a few years, when it was suspended in consequence of the small number of ladies in attendance. During the few years of its existence

it rivaled both the Excelsior and Heidelberg Literary Societies in the excellence of the entertainments it gave from time to time. It is hoped that it may ere long be revived, and have a more vigorous and hardy existence.

THE GÖETHEAN LITERARY SOCIETY was composed, as its name would indicate, of those students who desired to exercise and improve themselves in the German language. This society, depending largely, as it did, on the presence of such students as could speak the German, has varied in its membership. At times it was large, and was found to be a most excellent drill and exercise for those students wishing to become proficient and ready in the German language; at other times it has been weak, and is now, like the Delphian, suspended for the present, there being only a comparatively small number of students in attendance on the College who are ready in the German; the reason of which probably is that the German institutions that have recently sprung up absorb largely this element.

THE STAR LITERARY SOCIETY, which existed for a few years, was composed of those students belonging to the Academy not wishing to unite with the Literary Societies of the College proper. As a large number of the students now in the Academy are members either of the Excelsior or Heidelberg Literary Societies, it is at present merged in them.

THE CABINET.

A room has been nicely and conveniently fitted up in the College Building for the Cabinet, which, although not as large as we could desire, still contains a very good collection of minerals. Some very fine

specimens were received a few years ago from friends in Utah, Colorado, and California. The Smithsonian Institute, at Washington City, also deposited about fifty specimens of various kinds, collected from different and distant parts of the world. Professor C. W. Williamson, of Wapakoneta, Ohio, of the Class of 1868, presented, at a considerable expense, two limbs, the teeth, and tusk of a mastadon of full size, dug out of the low or swamp land in Auglaize County, Ohio. These, with the many fossils and rare specimens gathered by the professors and friends of the College, make up a Cabinet of good size, meeting, to a considerable extent, the wants of the class-room, representing, as it does in full, the Paleozoic ages.

As a Cabinet or Museum is one of those things which is never full, we trust the friends of the College will contribute to its growth in the future as they have in the past, by sending such contributions as will add to its variety and completeness. A little thoughtfulness and attention in this direction may add much to it at a comparatively little expense, and so promote the interest of the College, of which it forms a part. The interest which has of late years been manifested in the study of fossils, relics, etc., gives special importance to this department of collegiate education, so that no institution ought to be without a good Cabinet if it will keep abreast with the spirit of the times.

APPARATUS.

The College has, as it should, a good supply of globes, maps, philosophical instruments, electric machine, air-pump, microscope and telescope of great magnifying power. The microscope and telescope

were purchased only a few years ago by special efforts and contributions; the former at a cost of \$100, and the latter at \$450. These are regarded as very fine additions to the apparatus of the College, and add much interest to the studies and experiments of the class-room. An observatory on the campus would be a splendid addition; but as the finances of the College will not justify its erection at the present, we will be under the necessity of waiting until a more convenient season, unless some liberal-minded alumnus, or friend of the College, voluntarily comes forward and furnishes the means necessary for this purpose.

THE ALUMNI.

Heidelberg College has now about two hundred names enrolled on the list of its alumni, to whom it can refer as the best evidence of the thoroughness and comprehensiveness of its course of instruction. It indeed takes pleasure in pointing to them as proofs of the work it is doing, and is willing to leave the question, if it is not deserving of a generous support to the decision of those who are acquainted with its graduates, who are scattered widely over the West, and are found in the various departments of life. The largest number, including more than one-third, are in the ranks of the ministry of the Reformed Church, and are filling some of its most important positions, so that the special object which was had in view in the establishment of Heidelberg College has been accomplished. Quite a number are in the legal profession. Four are occupying professorships in their *Alma Mater*, and several in other colleges, and rank with the best educators of the

day; whilst a good proportion are found in the lower walks of life; showing that our colleges are designed to fit and prepare the youth of the day for any and every position to which they may, in the providence of God, be called.

The history of colleges affords abundant proof that it is mainly to their alumni that they are to look for support and encouragement. It is indeed gratifying to take up the journals of the day, and read of the munificent donations that are reported as having been made by certain alumni to their *Alma Mater*. In some instances professorships are endowed, buildings erected, libraries increased, and other improvements made, which have added greatly to our educational facilities. Having themselves enjoyed the advantages of a liberal education, and knowing as they do its inestimable worth, it is to be expected that they will labor more in its interest than any other class of men; for, strange as it may seem, it is nevertheless true, that there are still not a few who have no proper appreciation of the importance of education. Not having had any special advantages in this respect themselves in their younger years, they are satisfied if their children can get a good elementary training, such as can be had in our public schools, and seem to think that this is all that is necessary for the practical purposes of life. And what is stranger still is, that there are others, who are even heard to speak against a regular collegiate education, as not being at all necessary, except in the case of those who wish to enter the learned professions, as if the only object of an education were the use that can be made of it. Where such views prevail it is easy to see that our

colleges, instead of finding sympathy and support, have to encounter direct opposition. It is different, however, with those who have themselves been at college and enjoyed the advantages it has afforded; for, knowing as they do what it has done for them, how it has disciplined and cultured their minds, strengthened their powers of thought, enlarged their scope of knowledge, added to their pleasures and enjoyments, widened the sphere of their influence, and fitted them for positions of usefulness and profit, which they could not have filled without it, they are in a position to form a better judgment of the worth of a collegiate education than those who have not been so highly favored, and may, therefore, be expected to encourage and do more for our colleges than others, according to the proverb, *that where much has been received, there much should also be given.*

In this aspect of the subject, Heidelberg College has much reason to be gratified with its alumni, many of whom have already contributed, according to their means, to its support, and in some instances have done much to induce others to give, as our agent, H. Leonard, has uniformly testified. And although the Alumni Professorship, which the Association resolved a few years ago to endow, has been permitted to rest quietly for a short time, in consequence of the financial embarrassment of the times, we have confidence that the enterprise will be revived ere long and completed. About \$4,000 have been secured for this purpose, which must be regarded as a fair beginning, and sure pledge that it will not be permitted to remain *in statu quo*. Had it not been that most of the older alumni had already given to the endowment

of the College, to the extent of their ability, when the project was started, it would now be much nearer completion. As it is there is no reason why it should be delayed. A united and earnest effort is all that is needed to make it a success. An average contribution of fifty dollars from each of the alumni will very nearly secure the amount required. It is true, some have only recently graduated, and are not able to do much at present; but whilst this is the case in some instances, there are doubtless others who can, if they only feel disposed, more than make up for the deficiency. Considering the importance of the project, and the lasting honor it will confer on the alumni of the College, showing as it will their gratitude and appreciation of what they have received from their *Alma Mater*, we cherish the fond hope, that the Association will take the matter in hand, at its next meeting, and give it a new impulse.

There are many ways in which a College may be benefited by its alumni. They can, if nothing more, speak a kind word in its behalf as occasion and opportunity offer, and do what they can to maintain its honor and reputation. In this respect the alumni of Heidelberg College will not be wanting, judging of the future by the past, which furnishes one of the best assurances of the increased patronage and prosperity which await it. With two hundred regular alumni, many of whom are occupying important positions, and a much larger number who have drunk of its crystal fountain for a shorter time, and a still larger number of friends, scattered all over the Church, to advocate its claims and work in its interest, Heidelberg College has a bright future before it, and may

confidently indulge the hope that its darkest days are past. So may it be.

THE LIBRARY.

A good and well selected library is an indispensable requisite in a College. It is one of the things that no institution of any character can do without, as both professors and students often need books of reference, which they can not be expected to have in their own private libraries. This was felt by the Faculty and friends of the College soon after its establishment. But how to provide for the necessity, when there were so many other pressing wants, was a question which all were at a loss to answer. But according to the old adage, *where there is a will there is a way*, the want soon began to be provided for in a way which no one at first anticipated. Rev. J. G. Zahner, of Shanesville, Ohio, seeing the necessities of the case, gave and collected from friends, books to the number of about one hundred and fifty, which he shipped to Tiffin as a beginning. This formed the nucleus of the library we now have.

Inspired by the beginning thus made, Rev. E. V. Gerhart, Professor of the Theological Seminary and President of the College, devoted the summer vacation of 1852 in visiting New York and Philadelphia, in connection with a number of congregations within the bounds of the Eastern Synod, in the interest of the library. The result of the effort was quite satisfactory and encouraging, as about twelve hundred volumes were added to the library, mostly new and standard works in Theology, Philology, History, Literature, and Science. Most of the publishing

houses in the cities, just named, gave liberally toward the object.

In the same year an addition of about five hundred volumes was made to the library, at a very small expense, through the Rev. N. Gehr, of Chambersburg, Pennsylvania (now of Philadelphia), during a tour on the Continent of Europe, comprising many of the best works published in Germany, making in all about eighteen hundred volumes, which, taking everything into consideration, exceeded the highest anticipations of the friends of the College.

From this on to 1865 very little was done toward the increase of the library, when Wm. E. Schmertz, of Pittsburg, Pennsylvania, generously, and without any solicitation, placed \$500 in the hands of Rev. Geo. W. Williard (then of Dayton, Ohio), to be expended in the purchase of such books for the library as, in his judgment, would be calculated to do the most good, which was faithfully done in accordance with the wishes of the respected donor.

In the year 1870, Rev. Albert Helfenstein, Jr., of North Wales, Pennsylvania, made a donation of five hundred and twenty-eight volumes. In a letter, containing a list of the books, he said: "I have long held them in reserve for this purpose, thinking that you would prize them on account of their contents and spirit. I purchased them at first with a view of aiding young men in the ministry. I now leave them to the disposal of a kind and wise Providence for further use." Shortly after the donation the good brother died, and is now reaping the reward of his generosity.

The last donation of books to the library was made in February, 1878, by Rev. S. K. Denius, of New

Castle, Indiana, one of our pioneer ministers in the West, who bequeathed his library, consisting of about eighty volumes, mostly theological works, with a number of pamphlets and manuscripts. He, also, has since gone to his rest, having been very frail at the time he made the bequest. Long may his memory be cherished for his thoughtful remembrance of our institutions.

By means of these and other smaller contributions the library of the Theological Seminary numbers about twenty-five hundred volumes, among which are found many rare and valuable works.

As the College and Seminary were at first closely united, and the Seminary regarded as the more important, in view of the ministry it furnished the Church in her needs, the books donated were given as the property of the Theological Seminary. In this all cheerfully acquiesced, and did what they could for the increase of the library, as the College had as free access to it as if it had been its own. No distinction has in fact been made, or thought of, in taking books out of the library, as the students of each department have been getting them as if they were held in common, showing the pleasant relation existing between the College and Theological Seminary.

In the early part of 1879, the Faculty of the College, at the suggestion of the President, resolved to make an earnest effort to procure a library for the College, as it did not seem right that it should be without one of its own. The plan adopted was to secure at least one thousand volumes, as a start, by getting the friends of the College individually to furnish the funds necessary to buy one or more books,

in which the names of the respective donors are to be written. The congregations and charges thus far visited by the President have contributed freely, which, with two one hundred-dollar donations given by two ladies, have furnished the requisite means for a very fair beginning, so that the College library now contains about five hundred volumes of the latest and most approved works in Philosophy, Science, and Literature. The effort will be continued until at least the number of volumes named is secured.

To add to the convenience and attractiveness of the library, the large and commodious room in the College Building appropriated to this purpose was neatly fitted up a few years ago, and so arranged, by means of nicely constructed alcoves, as to afford ample room for the libraries of the Excelsior and Heidelberg Literary Societies, along with those of the College and Theological Seminary, so that when all are counted together there are, at least, six thousand volumes to which the students have free access.

From the above it will be seen that those who have had the charge of our institutions have shown a commendable interest in securing a library such as is needed to meet the wants of the College. A very good beginning has been made, so that if those who come after us keep adding to it in the future, as has been done in the past, it will not be long until the collection of books will be all that can be desired. Much aid can be rendered in this direction by the donation of books, as was done by Rev. Messrs. Zahner, Helfenstein, and Denius, and the contribution of funds as by Wm. E. Schmertz, to all of whom the institutions owe a debt of gratitude for what they have

done. Especially should the plan which has been devised for securing a library for the College meet with general favor. There ought to be a very large number of persons in the Church, friends of the College, who would be willing to furnish means for the purchase of at least one book within the present year. The plan is so simple, and the contribution so small, that there ought to be a very general response.

THE GERMAN.

Heidelberg College has always laid stress upon and afforded peculiar advantages for the study of the German language and literature. The Reformed Church, under whose auspices it was founded, being of German origin, and standing in the closest relation to the German population of this country, would be expected, if true to itself, to give special prominence to the German in its institutions of learning designed to raise up a ministry adapted to its special needs. It was only in this way that it could fulfill its mission, and do the work assigned it in the providence of God.

When the College was first started, in 1850, the German was much more widely spoken than it now is. The transition to English in certain localities has been very rapid. Many pastoral charges that were almost exclusively German, have, within the last thirty years, become prevailingly English; and yet, great as the change has been in this respect, the German is still fondly cherished, and spoken by a very large number of persons in the Reformed Church; and it is altogether probable, in view of the immense immigration that is yearly landing upon our shores from the Old World, that it will continue

to be spoken for generations to come. This being so, it is to be expected that the children of these Germans will continue to have such a respect and love for the language of their fathers, as to make it necessary, in justice to them, to provide for this want in our institutions of learning.

In addition to this, there are always some from English families, who desire to study the German in view of the great practical advantage to be derived from it, together with the beauty of the language and the rich treasures of thought contained in it. As a proof of this, we need only refer to the number of American youth now in the different universities of Germany, who have gone there to obtain a better knowledge of their language and literature. Such being the case, no institution in the Reformed Church can be true to its trust that would ignore or neglect the German.

And although there have been institutions, such as the Mission House of Sheboygan, and Calvin Institute of Cleveland, that have been started since Heidelberg College was founded, which are prevalingly German, giving their instruction in that language, and are designed to provide for it in the fullest sense, the Trustees of Heidelberg College still feel it to be their duty to make special provisions for the study of the German, as much so, as if there were no other institutions that give such instruction. Ministers and other professional and business men, should have a knowledge of it, if they would succeed in their several callings, as well as men of letters and scientific attainments. Hence, instead of the German being studied less in the

future than it has been in the past, the probabilities are that it will receive greater prominence and attention in our colleges and universities, and be at least a substitute for some of the studies contained in the curriculum, as is done in Harvard and some other universities. The subject has also been agitated, for some years past, in Heidelberg College, which led to the appointment of a committee, at the late meeting of the Board of Trustees, to take into consideration the propriety of making it a substitute in part for the Greek, or Latin, in the case of those students who desire it, and will give an equal amount of attention to it. There is not much doubt but that the subject will continue to be agitated until such measures are adopted, as will give the German the place in our institutions of learning which its importance demands.

That Heidelberg College has, according to its repeated statements, afforded good opportunities for the study of the German, is evident from the fact that this department has been filled by men of known and recognized ability, and as being in the closest sympathy with it, such as Drs. Ruetenik, Rust, and Greding, and Rev. Messrs. Keller, Van Luthenau, Zimmerman, Epstein, and others. Any one, too, acquainted with the ministers of the Reformed Church, who are serving congregations and charges purely or only partly German, knows that a goodly number of those who are in the West received their education in Heidelberg College and Theological Seminary, and that they are among our most active and influential ministers.

THE ATTENDANCE.

The uniform patronage of an institution is the best, and only sure evidence of the favor in which it is held by the community at large. Flaming advertisements widely circulated, and extravagant statements made as to what may be done in a few sessions, may, for a time, captivate and deceive the unsuspecting and credulous, but will soon lose their effect. Ready and willing as many persons are to be misled, an intelligent and discriminating public will, sooner or later, right itself, and give its support to such institutions as really deserve its patronage.

Heidelberg College has, all along, guarded against the unwise measures which some institutions have adopted to bring themselves into notice, preferring rather to let the work it does, and the students it sends out from time to time, bear testimony to the thoroughness of its course of instruction. There has, in fact, been so little advertising done in the journals of the day, that some of its friends have, at times, been disposed to find fault with those who had the charge of it for not bringing it more prominently before the public. Hence, the patronage which it has enjoyed may be regarded as furnishing good proof of the claim it has to a generous support.

The large number of colleges in the West—Ohio alone having over thirty—necessarily divides the patronage, so that it is not to be expected that the attendance on any will be as large as if there were not so many. Some of these colleges, too, have been long established, have fine buildings, large endowments, and libraries, which give them an advant-

age over those of a more recent date, as these things often have much weight with young men in deciding where they will pursue their studies.

In addition to these disadvantages, the Reformed Church in the West, under whose auspices Heidelberg College was started, and from which it is expected to draw its main support, is comparatively small, and not as wealthy as some of the other denominations by its side, which has made its progress slow, so that it has taken years to get things in good shape. And what patronage the Church has had has been divided, especially as far as the German is concerned, between the different institutions we now have. And yet, notwithstanding all these things, Heidelberg College has, from the start, had a very encouraging attendance, more so, indeed, than its friends had any right to anticipate. For some years past it has had the largest number of students of any institution in the Reformed Church, East or West, which may be taken as an index of the general favor in which it is held. The following table will show the number of students in attendance from 1850, when the College was started, to the present time. As the different courses were not at first kept distinct, we will merely give the sum total for each year until 1859, when a correct classification was made:

YEAR.	ACADEMY.	FRESHMAN.	SOPHOMORE.	JUNIOR.	SENIOR.	TOTAL.
1851						149
1852						174
1853						203
1854						222
1855						187
1856	No	report.				
1857						147
1858						160
1859	80	33	5	9	6	133
1860	67	17	12	4	5	105
1861	124	18	15	12	5	174
1862	120	15	12	10	4	161
1863	101	14	10	8		133
1864	116	35	30	15	1	197
1865	105	15	12	9	4	145
1866	151	10	8	4	5	178
1867	137	21	11	4	4	177
1868	156	40	16	2	13	227
1869	110	32	20	6	14	182
1870	96	40	25	7	13	181
1871	117	27	15	15	8	182
1872	83	17	23	5	16	144
1873	78	29	17	5	10	161
1874	124	31	22	11	8	196
1875	106	50	23	11	18	221
1876	75	47	21	4	18	165
1877	70	42	29	6	11	158
1878	85	36	26	9	13	169
1879	88	30	30	9	11	168

THE CO-EDUCATION OF THE SEXES.

Ladies have, from the start, been admitted to Heidelberg College upon equal terms with gentlemen. There has been no distinction of sex. Scholarships

have, all along, been sold without any specifications as to who might go upon them. As the co-education of the sexes was, however, something new in the Church, some dissatisfaction was at first expressed, as might have been expected; but, no one tabling any objection, it prevailed in Heidelberg as it has in most of the colleges of the West. Thus far, it has worked well; nor has anything occurred that has led the authorities to consider the impropriety of the arrangement, so that it may be regarded as fairly settled, notwithstanding Heidelberg is the only College in the Reformed Church where the co-education of the sexes is recognized.

At first there was a special course of study established, as the Ladies' Course, and a Principal appointed to have the oversight of it. In the course of some years it was abandoned, as a separate course, there being no special necessity for it, as the ladies took the same studies the gentlemen did, and recited with them.

But whilst ladies have, all along, been admitted to Heidelberg College upon equal terms with gentlemen, the number in attendance has been comparatively small, notwithstanding good accommodations have been made for them in the large and commodious Hall erected, in 1873, on the campus. Why this is so is hard to say, unless it be that the Church has not as yet come to the full consciousness of the importance of female education.

Prejudices and false notions are often hard to eradicate. It may be so in the present case; and that, as light is shed upon the subject, parents may gradually be brought to treat their children alike, and give their

daughters equal advantages with their sons. There is no good reason why they should not do so, at least, as far as the benefits of a liberal education are concerned.

It is also to be admitted, that whilst ladies have had equal privileges in Heidelberg College with gentlemen, there have only been thirty-four out of one hundred and eighty-eight who have graduated, and, of these, only one classically—the rest all took the Scientific Course. Some started, with a good deal of enthusiasm, upon the study of the Classics, and made good progress, perhaps, as much so as the gentlemen, but fell back by the time they reached the Sophomore or Junior Class. Their power of endurance gave way. Why this is so, it may, again, be difficult to say. We would not, however, attribute it to any natural inferiority of the one to the other; but would incline to the belief, that it is the result chiefly of the false notions, that are prevalent in regard to female education. Let these once be removed, and our daughters come to realize, that a complete and thorough education is just as necessary to fit them for the places they are to fill in life, as it is for our sons, the presumption is that they will equally avail themselves of the advantages offered, and keep pace with the other sex.

ITS MORAL AND RELIGIOUS LIFE.

The history of Heidelberg College would be incomplete without some distinct reference to its moral and religious life, as this has ever been regarded one of its marked characteristics. It was founded by men of deep, earnest religious convictions, with the design of promoting sound Christian learning, and, at the same

time, providing a ministry adapted to the needs of the Reformed Church in the West. It is a child of many prayers; and has been, and still is, looked to, not only as a place of learning, but as a fountain from which many streams shall issue to make glad the heritage of the Lord.

There are some persons who have very strange and incorrect notions about colleges. Hearing and reading about some of the worst things that have occurred in them in the past, which it would seem are destined to an immortality of fame, and of the occasional insubordination and rowdyism, that now and then take place in some of the colleges of the day, they infer that they must be places of great wickedness and demoralization, where it is dangerous for a young man of good habits and morals to go. This false notion is also strengthened by young men, who are now and then disciplined, and, perhaps, sent home for their bad conduct, trying to justify themselves by reporting all kinds of tricks and improprieties among the students, so as to leave the impression that they were no worse than others, and have therefore been unjustly dealt with. And it is really astonishing how ready some persons are to lend a listening ear to such reports, and even to repeat them without ever making any inquiries of those in authority, whether these things are so or not. A more thorough acquaintance with the management and internal working of our institutions would go far to remove these false impressions.

That there are dangers and temptations to which the young are exposed in our colleges is readily admitted; for, guard and fortify them, as we may, there will always be enticements of some kind, or other to

evil. Whilst the world and the human heart remain what they are, there is no place where any one is beyond the reach of temptation. There is also much in the situation and environments of those attending school, away from the influence of the family and home, that is calculated to occasion anxiety for their safety and moral rectitude. Coming, as they do, from different parts of the country, it is wonderful how soon they become acquainted with each other, and form the most intimate and lasting friendships. Their minds and hearts seem to turn toward each other with great readiness and pliability, so that their intercourse is the freest and most confiding. What one knows, all know; and if there is any trouble, or difficulty that arises, they are generally of one mind, and stick together, whether right or wrong. They are all the while acting and reacting on each other. "There is no community," it has been said, "like a College for the propagation of influence. Like so many particles of a fluid, if one is at rest, all are at rest; if one moves, all are on the move. Impulses are communicated without delay or resistance, and motion is simultaneous through the whole body. At the same time there is no community where impressions are deeper, influences more permanent, and attachments more enduring." Any one who has ever been at College knows how these things are, and often wonders, when he looks back to this interesting and formative period of his life, how it was possible for him to have been spellbound as he was. In circumstances like these, it is easy for one that is inexperienced and confiding to be led in the way of sin and transgression.

But where are our young men entirely free from the

contaminating influence of evil? Is it not a painful fact that every town, village, city or community has its enticements to sin? And is it not also equally true, that many young men turn aside from the path of virtue, and become inebriates and moral wrecks whilst at home under the eye and influence of pious parents and friends? The fact is, there is no place, guard it as you may, where our children are not in danger of being led astray.

Judging from what we know of colleges generally, and from what we have seen during our connection with Heidelberg for nearly fourteen years, we are disposed to believe that our colleges—those, at least, that are under denominational influence and supervision—are so guarded and permeated with the elements of religion as to make it safe for parents to place their children under the care of those who have the control of them, with the confident assurance that they will be encouraged to a life of morality and virtue. We are certainly justified in saying that the atmosphere which pervades our colleges is healthful and decidedly Christian. The trustees and professors are, with few exceptions, not only professors of religion, but, in most cases, they are the leading men of the denominations represented, whilst the majority of students found in them are decidedly pious. The course of instruction, if not positively Christian, is certainly free from everything that would tend to atheism and irreligion. No one of known infidel sentiments, or of a bad character, would be tolerated in any of our colleges as an instructor, which, of itself, is sufficient to show how pure and healthful the atmosphere is which pervades them; so that, if those who attend upon

them are enticed into sin, and degenerate, it is not the fault of the institution, but must be attributed to other causes.

The religious life of Heidelberg College, whilst free from sectarianism and bigotry, has, nevertheless, been clearly marked and defined. This has been acknowledged and expressed in all its public utterances. Instead of attempting to ignore, or keep any of the doctrines of the gospel in the background, there has been a persistent effort to take advantage of every occasion that might present itself to show that all truth, whether natural or revealed, centers in Christ, for whom and by whom all things consist. Lectures are given during the year on the Bible and the Evidences of Christianity, in which the objections of infidels are met, and the gospel of Christ shown to be worthy of universal acceptance. The recitations of each day are begun with appropriate religious service, upon which all the students are required to attend, which, in connection with the Sunday and weekly services, are designed and calculated to cultivate the moral and religious nature along with the intellect. In this way, special pains have been taken to make Heidelberg College a *Christian Institution*, as was designed by its founders, to which parents might send their children with the assurance, that the education which they receive would be such as would fit them for the work and business of life.

. That the College has met this expectation of its founders, and has uniformly exerted a good moral influence upon those who have attended it, is attested by all the reports, that have been made of the conduct and deportment of the students. There have

been, comparatively, few cases of discipline, and no young men have gone out from it of dissolute and abandoned character. More than one-third of those who have graduated are now in the active duties of the ministry, whilst nearly all the alumni are filling honorable and influential positions, showing that the moral and religious influence exerted on them whilst in College was of a healthful character.

And although there have been a number of young gentlemen and ladies connected with the College at different times, not members of any church, it is believed, that its influence upon them has been such as to deepen their convictions of the truth and divine origin of Christianity, so that they have carried with them, as they have gone out from the College into the world, a greater respect for religion and its institutions than if they had never enjoyed any connection with it. Were it necessary, we could give a number of instances in confirmation of this assertion.

We do not think that any students have left the College with settled convictions against the teachings of Christianity. We know instances where false notions were imbibed by certain young men, before they came to Heidelberg College, who were either led to give them up, or modify them before they left, from which it may be inferred, that the moral and religious influence of the College has, upon the whole, been sound and healthy.

ORATORICAL CONTESTS.

It has been common in all ages to have amusements for the gratification of the young, together with the healthy development of their physical and intellectual

natures. Every student of history knows to what an extent these were carried in ancient Greece and Rome. Following their example, the leading colleges of New England introduced the practice, some years ago, of having annual contests in the way of boating, etc., among the students, giving a valuable prize to the successful competitor. As might have been expected, great enthusiasm was excited among the young men of those colleges.

The West, feeling that it should not be behind in anything that would promote a laudable ambition, and add to the pleasure of the young men attending College, conceived the idea of holding State and inter-State oratorical contests. These contests, although a somewhat new departure, seemed to be more in accord with collegiate education than boating and other exercises, calculated to develop the physical powers, as they are designed to cultivate an easy and elegant style of composition, with a ready and natural delivery, accomplishments of rare excellence in the scholar.

Oratory, like all other arts, requires special care and attention that it may thrive and flourish. If left to itself it will, like everything else that is good, degenerate and come to naught. No one, not even the most gifted, has become an accomplished orator without the most patient effort and practice. Demosthenes, who perhaps of all orators made the greatest impression upon the age in which he lived by his impassioned eloquence, attained the lofty eminence he held in Greece only after years of toil and effort. What is natural and easy does not for this reason preclude study and practice, as if eminence could be

attained without this. Hence these contests, although novel, were excellent in their design and intention.

The first of these contests in Ohio was held in Akron, in the early part of 1875; nine of the colleges in Ohio taking part in it. As might be expected, great interest and anxiety were felt as to who would carry off the palm, when Oberlin and Hudson, hoary with age, were among the competitors. Never did Grecian youth strive more earnestly and manfully for the olive wreath than did Ohio's sons strive to obtain the palm in this first oratorical struggle. To the praise of Heidelberg College, her representative, E. Herbruck, of the Class of 1875, took the first and highest honor, which made him the representative of the State of Ohio in the inter-State contest, that was held in Indianapolis, Indiana, the same year.

Three years later, Miss Della A. Dunnell, of the Class of 1878, took the second prize for composition in the contest that was held in Tiffin, Ohio. These two honors, that Heidelberg took in the five contests that have been held between the Colleges of Ohio, afford the best and strongest proof of its equality with them in thoroughness of discipline and scholarly attainments; a result that ought to be very gratifying to its friends.

ANNUAL COMMENCEMENTS.

Commencement Week, as it is called, is ordinarily regarded as a gala time in all colleges. It is looked forward to for weeks with intense anxiety, and the greatest preparation is made for it. This arises from the literary interest associated with these occasions, and the reunions which then take place. The older a College is, and the more graduates it has sent out,

the greater will be the interest taken in these Commencements. There is manifestly a great improvement in this respect in Heidelberg College. Having now about two hundred alumni, and a much larger number who have spent a shorter time at the College, there are more present now than formerly. Those who attend regularly see and speak of the change.

Those who have been at College only for a few years form such attachments to the institution, place, and students, that the desire becomes so strong to go back at Commencement that it is often regarded a great privation not to be able to do so. This is not to be wondered at when we remember that the attachments of youth are stronger than those of any other period of life.

The students also regard it as a time of special interest. It is to them the close of a year's work, when they are examined in most of their studies, and promoted to a class higher in the course, if they have been studious. Desirous, as all young persons are who have any ambition, to make a fair showing, they are solicitous to stand a good examination, and carry with them on their return home a satisfactory grade to their parents and friends. They are, therefore, busy for weeks previous in reviewing their studies, and getting ready for an approved examination.

Commencement Week at Heidelberg College, according to the programme that has been observed for several years past, is introduced by the Baccalaureate Sermon, preached by the President to the graduating class on Sunday evening, in the English Reformed Church of the city. The examinations are held during Monday and Tuesday. Monday evening the

Address before the Literary Societies is delivered. Tuesday evening the Theological Seminary has its Commencement Exercises; and on Wednesday evening the Address is delivered before the Alumni Association; after which the members ordinarily repair to some suitable place, where they have refreshments and a jolly time in renewing old associations. On Tuesday the Board of Trustees holds its annual meeting, and reviews the general situation of things, and adopts such measures as seem calculated to add to the efficiency of the College. The Alumni Association has its annual meeting Wednesday morning; the afternoon being set apart for Class-Day Exercises, which attract a large crowd to hear the wit and humor expected on the occasion. Thursday is ordinarily the great day, as the graduates then deliver their orations and receive their degrees, which introduce them to the Bachelorship of the Arts or Sciences, according to the course they have taken, and make their solemn transition from the College to the active duties of life. The whole is concluded on Thursday evening with the President's Levee, at which the professors, students, alumni, and friends of the College in general, meet at the President's residence and have a good social time; after which the students return to their homes to enjoy a rest during the vacation that follows.

GENERAL REMARKS.

NO PERIODICAL has been published in the interest of the College except what was called the *College Times*, which had an existence of a few years, but has been discontinued for the want of support. It

was published by editors from the College and Theological Seminary, and was a sprightly paper.

Each class has from three to five RECITATIONS, or lectures, each day. Text-books are used in all the branches taught, but not slavishly followed. The recitations are conducted in such a way as to lead the student to think and master the subject for himself. But little value is put upon what is known as the *cramming method*, as it is more likely to trammel and fetter the mind than to unfold and develop its powers.

The DISCIPLINE, whilst firm and positive, is exercised in such a way as to teach the student the important duty of self-government, and submission to authority, as a matter of prime importance in education, and is enforced by an appeal to the sense of right and personal responsibility more than by harsh and arbitrary measures.

EXAMINATIONS are held at the close of each term, or whenever a class has finished any particular branch of study. Grades are made out for scholarship, deportment, and attendance, at the close of each term, and forwarded to parents, or guardians. Any student falling below the average grade of 60, on a scale of 100, is compelled to go in the next lower class.

The EXPENSES are very moderate, more so than in most of colleges. About \$175 will, with proper economy, cover all the expenses, excepting clothing and traveling.

The College having been established by the Reformed Church, stands in hearty sympathy with its teachings in their true historical sense, as contained in its symbol of faith, the Heidelberg Catechism,

and has endeavored to render itself worthy of its confidence and support.

COURSES OF LECTURES have at different times been given during the winter by the professors and others, with a view of diffusing general intelligence and a literary taste in the community, and of calling attention to the College.

CONCLUDING REMARKS.

We have now given a history of the rise, growth, and present standing of Heidelberg College. That some things have been omitted, and others presented imperfectly, was to be expected. We have done the best we could with the material at hand. Short as it is, it has been varied and checkered, having its bright and dark sides. There were times when it was hard to see how it would overcome its financial embarrassment; but by persevering efforts, and hoping against hope, the clouds gradually disappeared, and the clear sunlight shone upon its path. This was, however, to have been expected, starting, as it did, with nothing to go upon but its hopes. Let us rejoice that its darkest days are past.

It has done a good work for the cause of Education and the Reformed Church. Many have drunk at its crystal fountain; some for a short time, and others going through the entire course, reaping thereby the full benefit which it offers. To the Reformed Church, by which it was started and has been chiefly maintained, it has, like a grateful child, tried to return seven-fold for all it has received. It has filled the ranks of its ministers with men well qualified for the work, raised the standard of education, and quickened its general life and activity, at a compar-

atively small expense. Whilst other colleges have received large and princely donations, and made a great noise and flourish, it has quietly pursued the even tenor of its way, and scattered unnumbered blessings in its path.

Looking back over its history, and seeing the work it has done, there is ample proof that it was really needed, and that its founders acted wisely in its establishment. It has had a mission to fulfill in the providence of God, and has thus far been true to its work, doing it to the best of its ability. What it has done is the pledge and prophecy of what it may yet do in the future. Its friends have every reason to rally around it, and add to its efficiency year after year, and should not relax their efforts until it is placed on the broadest foundation of liberal culture. To do this there is much yet to be done. New buildings should be erected, the endowment, cabinet, apparatus, and library, should all be increased, whilst the campus, with all that pertains to it, should have the attractions and surroundings of a College of the first class. If those who come after us will only do as much in the next thirty years, as has been done, there will be a wonderful advance. Let us hope and pray that when the next history shall be written there will be sufficient reason to say, What has God not done for Heidelberg College?

A PLEA FOR COLLEGIATE EDUCATION.

Having now finished our history, it might be expected that we would make a plea in behalf of collegiate education, with special reference to Heidelberg College, of which we have been speaking. Strange as it may seem, there are still many who

have very incorrect views in regard to collegiate education. Not a few see no need of it, and are satisfied if their children can only obtain a good elementary education, such as they may get in our public schools, whilst others again go so far as to oppose it, except in the case of those who want to engage in the learned professions. Whilst such views prevail, even to a limited extent, the effect will be bad as it respects the attendance upon College. It is gratifying, however, to know that these prejudices and objections are fast passing away before the advanced intelligence of the day, and we may hope that the time is not far distant when our youth generally will enjoy the advantages, that are now so freely offered in our colleges for obtaining a complete education.

Much as may be said in favor of our public schools, sustained by the munificence of the State, and for this reason open alike to all, whether rich or poor, for the purpose of obtaining a common and elementary education, such as is necessary for the transaction of the ordinary business of life, and for the proper exercise of the elective franchise, they are not all that is needed. The growing and advanced civilization of the day demands something better and higher, so that our colleges are a necessity. It would indeed be a sad thing for us, as a nation, if we were to stop short with the education that may be obtained in our public schools. Instead of this we would say, Make our colleges and higher institutions thorough in every respect; spare no pains or expense to add to their efficiency; inform the people in regard to their object and work; encourage the young to enter

them, and bring their advantages as nearly within the reach of all as possible. Neither the State nor the Church has anything to fear from the general and thorough education of the people. Christianity has always been the patron of learning, and invites the most thorough and candid investigation of its claims. If it can not stand the test of an enlightened criticism it must go down. Hence the statesman and Christian both alike place a high value upon the most thorough and complete culture that can be obtained, and rejoice in every advance that is made.

The following remarks are so true and expressive of what we wish to say upon this subject that we can not refrain from giving them: "Quite distinct from the common school, on the one hand, and from the professional seminary on the other, though sustaining an important relation to both, the College is intended to lay a broad foundation in a thoroughly disciplined mind for all liberal culture, for all high attainments and achievements. Its principal aim is to develop and discipline the faculties, to call them into strenuous exercise, and impart to them a healthy tone, and train them for energetic, yet well-balanced action; to give strength, beauty and symmetry to the intellectual and moral powers; in a word, to *educate* the whole man. The college is properly and pre-eminentlly an *educational* institution. And so thoroughly is this fact wrought into the consciousness of the community, that, in common parlance, an *educated* man is a man that has received a *college education*."

That there have been and still are many self-made or educated men, who never enjoyed the advantages of a collegiate education, is no argument against it,

as these are the exceptions and not the rule. That men like Franklin, Washington, Johnson, Wilson, Irving, and others, who have been blessed with peculiar natural endowments, and have by unusual efforts worked their way up in life so as to obtain the highest positions of honor and usefulness, is no reason that all can and may do it. Where one succeeds in this way there are scores that fail, and never make anything of themselves, merely because they had no one to help and direct them. It is also to be borne in mind that those who rise by their own efforts are not generally the best educated and safest guides. They often make great mistakes, and have to fall back upon those who have enjoyed better advantages to help them out of the straits into which they sometimes get. None know the disadvantages resulting from the want of a thorough education more than these self-made men, as they are called; so that they are often the warmest advocates of a collegiate education. Thus Franklin strongly advocated the study of the classics in our higher schools of learning, studied them himself in advanced life, and is said to have made the first translation of a classic author in America, for his own gratification and the benefit of a friend, and drew up a project for the founding of a College.

Our colleges have without doubt contributed largely to the growth and advancement of our country. They have furnished every department of the Church and State with a large number of the best men who have served them. There is not a village, school, or congregation, that has not been benefited by them in some way, directly or indi-

rectly. "Planted, as they were, by our fathers in the wilderness, side by side with *republican liberty and primitive Christianity*, college education has grown with *their* growth and strengthened with their strength, till now, like three stately trees, of different form and kind, of separate life and organization, yet lending each to each mutual support, borrowing each from the others an added beauty, and each essential to the perfection, if not to the very existence, of the others, they have struck their blended roots deep into every acre of our soil, and spread their interlaced branches wide over all the land, and men of every class and condition sit beneath their common shade, and eat in abundance of their diverse, yet wholesome food."

It is also a fact worthy of note that nearly all our colleges, like Heidelberg, were started originally by the Church, and have received the warmest support and patronage of the very best men of the country. Thus Harvard College was founded in the service of Christianity by the Pilgrim Fathers in 1638, only eighteen years after their first landing on Plymouth Rock. Yale College was started by a few clergymen in 1700, bringing forty volumes of books from their own private libraries, saying: "These books we give for the founding of a College in Connecticut." The same is true of Oberlin, Western Reserve, and the colleges of the West generally. They are the outgrowth of the Church, have enjoyed the fostering care of the best and most liberal-minded men, and have done much to develop the country by diffusing intelligence among the people, and encouraging whatever is good and tends to the eleva-

tion of the race. The blessing of God has signally rested on them.

“Remove the colleges, and you take down the whole fabric of our social, political and religious history. Extinguish the colleges, and you put out the eyes both of the Church and of the State. Take away the colleges, and you leave education, politics and religion without competent guides; the school, the Church, and the State, all without a suitable head.”

That our colleges are popular with the people is evident from their rapid increase and the immense contributions given for their support. It is said that there are now three hundred and fifty-six colleges, not to say anything of seminaries, etc., in the United States; two hundred and forty-five of which have been organized within the last thirty years. No such rapid increase of schools of a high order has ever been heard of in the history of any other nation. The contributions given for the establishment and endowment of colleges during the years 1873-4-5 and 6—years of general depression in business—are reported at \$16,773,000. Of these three hundred and fifty-six colleges nine-tenths are under the direct care and supervision of the Church, and are so guarded that there is little danger that they will ever be perverted by infidel teaching. There is much in all this for which we, as a nation, ought to be thankful that such agencies have been started for the advancement of civilization and the good of mankind.

And whilst it is true that in the midst of all these princely contributions Heidelberg College has not been a great sharer, it has still not been forgotten. Many friends have gathered around it, who have

given the best evidence of their sincere attachment and good will by what they have done; so that, whilst it has had no Peabody or Vanderbilt to endow it by a single contribution, this has been partially made up for by the number who have come to its support, and done what they could. Hence, whilst its progress has not been as rapid as it might otherwise have been, there is reason to believe that the trials and adversities through which it has passed have contributed to its permanency and endurance.

Taking everything into consideration, the friends of Heidelberg College have reason to rejoice in the progress it has made, and should now unite their efforts to increase the number of students in attendance, so as to enlarge its sphere of usefulness. Small as the Reformed Church is along by the side of some other denominations in the West, it might and would have double the attendance upon the College it has founded for the intellectual and moral training of its children, if the importance of a thorough education were felt as it should be. There are hundreds of families within the bounds of the Synod of Ohio alone, blessed with a competency of this world's goods, who are suffering their children to grow up with nothing more than the meagerest elementary education, and thus very imperfectly fitted for the business of life. They will toil hard, and use all kinds of economy, in order that they may give their children a good outfit, when they leave the parental home to set up for themselves, whilst in not a few instances their mental culture is so neglected, that they are incompetent to take care of what is given them. Parents should be made to feel, that they

owe duties to their children besides those which pertain to their temporal well-being, and that they are just as much bound to give them a good education as to provide for them a home.

But how is this state of things to be remedied? And how are we to bring the community to see the importance of collegiate education? That our colleges are not supported as they should be is patent to all. Even those who do not send their children deplore, in many instances, the neglect of higher education. To remedy an evil is ordinarily no easy thing. Prejudices are hard to overcome. We live in an age of excitement and bustle, when young men are in a great hurry to get into business in the hope of making a fortune in a day, and do not stop to think of the preparation necessary to success in life. Hence we need more thoughtful consideration and instruction among the people as to the true end and purpose of collegiate education. Errors must be corrected, and the public mind disabused of the false notions that are abroad respecting our colleges, which look upon them as places of sport and amusement, where it is dangerous to send our children, and which are not designed for the young generally, but only for a select few who intend to enter the learned profession, or to devote themselves to literary pursuits. Whether these notions are avowed or not, they are, without doubt, serious hinderances in the way of collegiate education, and need to be corrected.

It must be confessed, also, that there has been, and still is, much indiscretion on the part of many who have enjoyed the advantages of a collegiate education, in that they have, in too many instances,

turned away from, and spoken disparagingly, of the common and ordinary pursuits of life, as if any one who had been at College was above them. Some parents have also acted equally indiscreet in encouraging their children in such notions. The result has been, that many young men who would have made good farmers and mechanics, if they had turned their attention in this direction after they left College, wishing to enter the higher professions, for which they had no adaptedness, made miserable failures as lawyers and ministers. The mistake, in all such cases, was not that they went to College and obtained an education—this was all right—but that, having an education, they wanted to be something for which they had no natural fitness. A good education, if rightly used, is an advantage in every department of life. A farmer, mechanic, tradesman, clerk, or any other person, no matter what his calling, whether high or low, ought to fill his position and do his work better by being educated than if he is uneducated. Ignorance is always a hinderance to promotion. Hence, when a young man goes to College, it should be to develop and draw out, in their harmony and strength, his intellectual and moral powers; or, to express it in other words, it should be to make a *man of himself*, in order that he may be fitted, in the highest degree, for whatever sphere he is best adapted. Such an education our children ought to have, irrespective of sex or social standing; and the parent who has the means to give it to his children, and yet does not do it, preferring to give what he has in land and bonds, acts very unwisely, and does them a great wrong. It

would be far better, as a rule, to spend more in the education of the rising generation, so that, when they start in life, even though they may not have as much to go upon, knowing how to use what they have, so as to turn it to the greatest account, the outcome will be better than if they had begun without an education.

We would be glad if what we have said, as to the true end and object of a collegiate education could, in some way, reach all the members of the Reformed Church in the West, that they might be led to think of it as they may not have done. Not a few of them have contributed to Heidelberg College. They love to hear of its prosperity. There are at least 1,400 scholarships scattered through the territory of the Synod of Ohio. This is creditable and praiseworthy, and furnishes the best evidence of their interest in the cause of education. Having done this much, they should now avail themselves of the benefits to which they are entitled. The College can readily accommodate double the number of students now in attendance, and would be glad if all those who hold scholarships would have them in use. Let there be, therefore, a united effort among the friends of Heidelberg College to extend its benefits far and wide, and make it a power for good in the land.

SECOND PART.

BACCALAUREATE ADDRESSES AND SERMONS.

THE SECOND PART of the book comprises the BACCALAUREATE ADDRESSES AND SERMONS of the Author to the Classes that have graduated since his connection with the College, in 1866, as its President, to the present time. The *Addresses* were delivered on Commencement Day, when the degrees were conferred, which will account for their brevity as compared with the *Sermons*, which were preached to the Graduating Classes on Sunday preceding. These addresses and sermons, although prepared originally without any intention of publication, are given substantially as they were delivered, with such slight alterations here and there as were necessary from the hurried manner in which they were gotten up, believing that they would be more acceptable to the members of the several Classes than if we had made greater changes in them. We hope the reader will bear this in mind, and not view them with a critic's eye.

BACCALAUREATE ADDRESS

TO THE

CLASS OF 1867.

NAMES OF CLASS :

F. MOYER,	Classical,	Bremen, Ohio.
S. B. YOCKEY,	“	Wadsworth, Ohio.
J. H. RIDGELEY,	Scientific,	Grantsville, Md.
LEWIS ULRICH,	“	Tiffin, Ohio.

ADDRESS.

YOUNG GENTLEMEN: As you have finished the prescribed course of study laid down in Heidelberg College, and stood an approved examination, I am authorized by the Board of Trustees, who have conferred upon you the degrees to which you are entitled, to hand over to you these diplomas as testimonials of the honor conferred upon you in view of your scholarship and uniformly good deportment. The occasion is one of deep interest to you and us all, marking, as it does, an important epoch in the history of your lives. You have also, no doubt, anxiously looked forward to it during your course of study, and often wished the time of your graduation were here. It has cost you much hard study and close application to reach the point you have now attained. These, however, are now forgotten in the delight and gratification of the present hour, which is as joyous to the student, after years of patient study, as the green oasis of the desert is to the weary traveler.

The graduation of a student in the regular course of study, laid down in our institutions of learning, is an honor which any young gentleman or lady may well covet. It is no empty form or unmeaning ceremony, but is justly regarded as an appropriate reward for diligence and well-earned merit. As such, it is conferred upon you by your *Alma Mater*, in the hope that, whilst it will be to you an abiding testimonial of the proficiency you have attained in the arts and sciences, it will also be an incentive for renewed efforts and continuous application to study, so

that you may drink still deeper from the fountain of knowledge.

You should not suppose, as you have now reached the period of your graduation, that your education is complete, and that you have no need to prosecute your studies any further. This is a sad mistake which many young persons make, the result of which is they never attain to any great distinction in life. The fact is, you have now only laid the foundation upon which you are to build. You have merely been introduced into the grand temple of truth; and, although you have gathered some precious gems and flowers, as you have been pursuing your studies, these are nothing in comparison with the great ocean of truth, that stretches out before you, inviting your investigation and research. This it is your privilege to explore, and, by so doing, you will add to your happiness and usefulness in life; and, whatever may be the extent of your investigations, you will find that there are always fields still beyond, which you have not traversed where there are treasures as rich as any you have acquired.

God has wisely ordered that whatever good we may enjoy in this world is the fruit of our own labor; neither riches, honor, fame, nor anything else which we may acquire, comes spontaneously. You have, no doubt, found, during the few years you have been connected with Heidelberg College, that no one, not even the professors, could impart knowledge to you, unless you received and made it your own by an effort of your own mind. Knowledge is not anything which can be handled and

transferred from one to another, as we do material objects. All the teacher can hope to do is to stir up the latent energies of the mind, and direct and help the pupil to comprehend and grasp the subjects presented. This we have tried to do, to the best of our ability, whilst you have been under our care and instruction; and if we have succeeded in arousing and quickening your natural thirst and desire for knowledge, to such an extent, as to create in you a fondness for study, and a love of truth as something more to be desired than any earthly good, we have accomplished our work, and shall feel amply repaid for all we have done.

It has been said that there are two educations for each individual. The first is, that of the family and school, which we receive from others who guide and direct our first efforts, and teach us the rules and principles that underlie all we do. This you have now in a great measure completed. The other, and more important education, is that which a man performs for himself, and is the plastic power which takes up, shapes, and individualizes all that has been communicated. This is the education which we have been endeavoring to fit and prepare you for, whilst under our instruction; and if we have succeeded in so disciplining your minds as to fit you to take the helm in your own hands, and henceforth steer your own course with safety, we have done our work well. It is for you, therefore, to utilize and perfect what has been begun. The progress you have thus far made is the best pledge and guarantee you can desire of what you can do, if you will but concentrate your energies and apply

yourselves to what is before you. What others have done, you can make an honest effort to do; and if you do not succeed to the full extent of your desire, you will not live in vain. As, in the natural world, the man who tills his soil is always sure of his bread, so, in the intellectual and moral world, those who improve and cultivate their minds and hearts enjoy the feast of the soul with the pleasure that flows from a life of well-doing.

Much depends on yourselves, whether your life will be a success or a failure. It is very much in the broad field and battle of life, as it is in the narrow precincts of a College. Many enter and go through the prescribed course of study and graduate with different grades of scholarship and honor. Nor is it an unusual thing for those who have only an ordinary amount of talent to surpass and leave those behind, who are blessed with superior powers of mind. As one man, by careful study and observation will out of the same brick and mortar build a neat and well-proportioned edifice with every comfort and convenience, whilst his more thoughtless and indolent neighbor builds another, of the same material, unseemly and unattractive, so we often find young men growing up in the same neighborhood, with the same opportunities and environments, building up for themselves entirely different characters, some to honor and some to dishonor. Hence, much will depend on the use and direction you give to the opportunities and gifts which a kind Providence has conferred upon you. These will not shape and direct themselves. Even genius itself, if allowed to lie dormant, will be of little avail to its possessor.

Energy and perseverance go far in making up for any natural deficiency that may exist, and seldom fail of success in the end. And if you would succeed in your endeavors, you can only do it by earnest labor and persevering effort. Fortune seldom, if ever, smiles on the slothful. The man who is always seeing and fearing a lion in the way, or complaining that he has not the talents of others, or that his opportunities are not what they should be, will never gain the prize; for, whilst he sits lamenting and repining over what he conceives to be his misfortunes, others, more resolute and courageous, pass by him in the race, overcome what difficulties lie in the way, and carry off the palm. And this they do, not so much by virtue of special natural gifts, as by the right use of what they have; for unto him who has shall be given more abundantly.

And now, by way of conclusion, we would have you carry with you our best wishes and prayers for your future success in life; and, if we have at any time failed in the full discharge of our duty, do not look upon our imperfections with a critic's eye, but believe that our intentions have been uniformly good, and that our constant desire has been to advance you in what is truly good and noble. Fight the good fight of faith, and lay hold upon eternal life whereunto you are called. Let no one take from you your crown of life, but continue in well-doing unto the end, and the God of peace shall be with you, and, when the battle is fought, give you a crown of glory that shall never fade away.

BACCALAUREATE ADDRESS

TO THE

CLASS OF 1868.

NAMES OF CLASS.

JOHN C. GOOD, Classical,	.	Tiffin, Ohio.
E. HERBRUCK, Classical,	.	Canton, Ohio.
C. HORNUNG, Classical,	.	New Bavaria, Ohio.
G. W. HOUCK, Scientific,	.	Canaan, Ohio.
S. N. L. KESSLER, Scientific,		Allentown, Penn.
C. W. WILLIAMS, Scientific,		Chambersburg, Ohio.
ELVIRA S. BILKARZ, Scientific,		Tiffin, Ohio.
IONE E. O'CONNOR, Scientific,		Tiffin, Ohio.
ROSA RUHL, Scientific,	.	Defiance, Ohio.

ADDRESS.

LADIES AND GENTLEMEN:—The duty assigned me this evening by the Board of Trustees of Heidelberg College of conferring on you the degrees awarded you is both pleasant and sad. It is *pleasant* in that we see your hopes and aspirations realized. You have labored hard and patiently to obtain the honor of graduation. It is always pleasant to see any work on which we have been bent finished. This your joy is now fulfilled, and we rejoice with you in having gained the desire of your heart.

The duty I am called to perform is also *sad*, as the ties which we have formed and the pleasant relations which have bound us together as teachers and students are now to be severed, you to go out into the busy world and form new associations, whilst we remain at our post, awaiting the arrival of others to take your places. The severing of such ties is always sad, as we know not what the future may reveal, and whether we shall ever meet again. To be unmoved and unaffected under circumstances like these is to betray a species of stoicism which must do violence to our nature. Constituted as we are, it is natural for us to feel loath to part from those whom we learned to know and esteem. Hence the duty we now perform is painful, notwithstanding the pleasure we have in the honors you are about to receive.

The occasion calls for some remarks, which you may carry with you as you leave us to enter the different spheres to which you have been looking forward. But what to say is not so easy to determine, as there are many things which suggest themselves at

a time like this. After having had you under our instruction for several years, during which time we have had occasion to speak upon a great variety of topics, it is not presumable that we can add anything new on the present occasion. All we can hope to do is to refresh and stir up your minds by way of remembrance.

We would, first of all, have you carry with you the counsels and lessons we have endeavored to impress upon your minds whilst you have gone in and out among us. These may, at times, have seemed to possess little importance; but life, you know, is made up to a great extent of little things, which have more to do in the formation of character than those we are wont to call great:

Think naught a trifle, though it small appear;
Small sands make the mountain, moments the year,
And trifles life.

The years you have spent under our instruction have left their impress upon you. You can never obliterate the impressions made whilst connected with the College, even though you should attempt to do so. They are now a part of your being, and can never be effaced. Nor would we have you forget them, believing, as we do, that they have had a refining and elevating influence in the formation of your character. Whatever, therefore, may be your future calling, and wherever your lot may be cast, let your minds often revert to the years you have spent under our instruction, and endeavor to profit by what you have seen and heard from us.

Our desire, and, I may add, our anticipations are that you will act well your part in life. You have been endowed with powers by the beneficent Creator,

which, if rightly improved, may accomplish much for God and humanity. You have the examples of many who have gone before you, who started upon their career as you now do, with no better natural gifts, or mental training than you possess, who have embalmed their memories in the recollection of mankind, and are regarded as benefactors of the race. This they did by singleness of purpose and concentration of effort. The man who attempts everything will in all probability accomplish very little in the end, and be superficial in all he does. There are few, if any, universal geniuses, if we may give credence to what Pope says in the following couplet:

One science only will one genius fit,
So wide is art, so narrow human wit.

If you would, therefore, be a successful minister, lawyer, physician, farmer, artist, or anything else, have one grand aim before you, and bend your energies to it with the determination to succeed if it be possible. There is an almost omnipotent power in a resolute will, which yields only to what is beyond the power of man. Most of the failures that occur in life are the result of timidity, irresolution, and vacillation, whereas those who determine to succeed have most generally gained their point. There was a great deal in the resolution of the youthful Thucydides, who, on hearing Herodotus recite his history at the Olympic Games, said: "*I too will be a historian.*" He meant what he said, and gave himself to the work with untiring devotion, and became, as you know, a greater historian than his distinguished prototype.

Let the example here adduced incite you to earnest, manly efforts, in the struggle before you. And if you

do not succeed at once, do not abandon your purpose and give up in despair, as if all hope had gone. It is always a sign of true greatness when any one holds on in the midst of discouragements, with the determination of overcoming whatever difficulties lie in the way of success. Impediments in this way become stepping-stones to the courageous. It is this that makes a man a hero in the battle of life, and is almost certain to gain the prize in the end. You have had many illustrations of this during the course of your study. Lessons which at first seemed hard, and problems inexplicable, have more than once been mastered and solved by the dint of hard study and persevering effort. Carry with you, therefore, a resolute will that yields only when further effort would be madness and folly, remembering that,

“Perseverance is a Roman virtue,
That wins each godlike act, and plucks success
Even from the spear-proof crest of rugged danger.”

But important as is a resolute will and fixed determination that does not soon give up in despair, and much as may be said in commendation of these qualities, they are, after all, not the only requisites to success. For the battle is not always to the strong nor the race to the swift. Mere physical force and dogged perseverance, although not to be despised, are not of themselves a sure guarantee of success. Wisdom and prudence are just as necessary to guide and direct the ship, when the storm is raging, as it is to have muscle and nerve to withstand the fury of the waves. Both are necessary to success. Many persons no doubt fail in the object of their pursuit by the reckless and haphazard way in which they at-

tempt things. They have no wise discrimination, and so waste their strength by ill-timed efforts. Would you, therefore, avoid the wrecks and failures of many who have gone before you, and live to a good purpose, be earnest, be cautious, be wise and persevering, remembering that, although

- “You have no wings and can not soar;
Yet you have feet to scale and climb,
By slow degrees – by more and more
The cloudy summits of our time.
- “The mighty pyramids of stone,
That wedge-like cleave the desert air,
When nearer seen and better known,
Are but gigantic flights of stairs.
- “The distant mountains that uprear
Their frowning foreheads to the skies,
Are crossed by pathways that appear
As we to higher levels rise.
- “The heights by great men reached and kept
Were not attained by sudden flights;
But they, while their companions slept,
Were toiling upward in the night.
- “Standing on what too long you bore
With shoulders bent and downcast eyes,
You may discern, unseen, before
A path to higher destinies.
- “Nor deem the irrevocable past
As wholly wasted, wholly vain,
If rising on its wreck at last
To something nobler you attain.”

BACCALAUREATE SERMON

TO THE

CLASS OF 1869.

NAMES OF CLASS.

ALFRED HOUTZ, Classical,	.	.	Milton, Penn.
H. SHUMAKER, Classical,	.	.	Tiffin, Ohio.
L. J. CRAMER, Scientific,	.	.	Tiffin, Ohio.
FRANK DILDINE, Scientific,	,	.	Tiffin, Ohio.
E. P. KELLOG, Scientific,	.	,	Nevada, Ohio.
G. B. KEPPEL, Scientific,	.	.	Tiffin, Ohio.
JASHER PILLARS, Scientific,	.	.	Tiffin, Ohio.
W. A. STRONG, Scientific,	.	.	Tiffin, Ohio.
ELLA L. GIBSON, Scientific,	.	.	Tiffin, Ohio.
LAURA O. GROFF, Scientific,	.	.	Tiffin, Ohio.

SERMON.

“Wilt thou not from this time cry unto me, My Father, thou art the guide of my youth?” Jeremiah iii. 4.

Nothing can exhibit the benevolent and fatherly character of God more beautifully than his conduct toward his people, the Jews. Having adopted them as his own heritage, his dealings toward them were those of love and mercy. He graciously provided for all their wants, fed them in the wilderness with manna from heaven, protected and defended them from all the assaults of their enemies, went before them in a pillar of cloud by day and in a pillar of fire by night, and at last brought them safely, according to his own promise, to the land of Canaan, a land flowing with milk and honey. And yet, notwithstanding all his tender compassion toward them, they proved themselves to be a rebellious and ungrateful people. They soon forgot the loving-kindness of God, and became estranged from him, and went after other gods, thereby bringing the greatest distress and calamity upon themselves. Instead, however, of deserting them, and giving them over to their own doings, God pitied them in their estrangement, and entreated them, in all the affection of a Father, to leave their perverse ways and conduct, and return again unto him, saying, “Wilt thou not from this time cry unto me, My Father, thou are the guide of my youth?”

Leaving the peculiar circumstances under which the words of the text were originally uttered out of view, and considering them as to their spirit and import, they furnish us with a number of ap-

propriate reflections on the present occasion, which is one of special interest to you, who are soon to leave these classic halls and enter upon new and untried paths.

Calling to mind the pleasant relation that has existed between us for several years past, as teachers and students—a relation that has become strengthened and made sacred by your uniform respect and Christian deportment—it is but natural that we should now, as this relation is soon to be dissolved, have an anxious solicitude that your future career and success in life may be such as to conduce to your own happiness, and the best interest of the community at large. Whilst under our care and instruction, we have endeavored to assist and direct you in the proper and healthful development of the noble powers with which God has endowed you, and thus to fit you, in some measure, at least, for the duties and responsibilities of life. What has thus far been done, however, has, to a great extent, been preparatory to your future career. You have been merely getting ready and arming yourselves for the struggles and conflicts of life; or, to express it in other words, you have been laying the foundation upon which you are hereafter to build, so that it becomes you, as you now pass from under our instruction, to put the many lessons you have received into practice, that you may be an honor to your *Alma Mater*, and a blessing to the world.

That all this may be realized, it is necessary that you should have some one to guide and direct your steps in life; for, such is the frailty and impotence of human nature, in its best estate, that it is not in

man to order his steps. If left to yourselves, you will be sure to make sad mistakes and failures. The history of the past is full of instances of this kind. It is, indeed, sad to see the wasted energies and wrecks of those who have vainly attempted to guide their ships through the storms and shoals of life by their own strength and wisdom. Especially are there dangers and perils attending the period of youth when but little is known, comparatively, of the deceitfulness of the world and the corruption of the human heart. Many a youth, for the want of a good and faithful guide and counselor, has squandered fortunes, and made shipwreck of the brightest hopes and prospects that have loomed up before him.

Whilst connected with the College, you have had many safe-guards and restraints thrown around you, which have been of great advantage to you, even though you may not now be able to see them in their true light; but, when once thrown upon your own resources, and you are expected to meet the many emergencies of life, as they occur from day to day, with no one at your side to whom you can look for counsel, you will often feel the need of a friend and guide in the new and untried circumstances in which you will be placed. Such a guide, we rejoice to say, there is, whose counsels every one may secure, if he will but seek them in the right way; a guide such as no one can find in a father, or mother, or teacher, or philosopher, or any of the wise men of the world; a guide possessing all wisdom, knowledge, and love, and therefore willing and able to direct in any and every time of need; a guide true and faithful, constant and untiring, one that will

never leave nor forsake those who place themselves under his care and protection. This guide is none other than He who presented himself to the Jewish nation in the text, at a time when their condition was such as to need his presence and direction, and plead with them in the language of love and solicitude, saying, "Wilt thou not from this time cry unto me, My Father, thou art the guide of my youth?"

To this guide and benefactor we now commend you as you pass from under our instruction to enter the arena of life, where you are expected to do your part in helping forward every enterprise connected with the glory of God and the well-being of your fellow-men. And if you secure and follow his guidance, your life can not but be a success. You may, indeed, as those who have gone before you, have many seasons of perplexity and doubt; times may, and in all probability will occur when you will have difficulty to decide what course to pursue in regard to many things in the ever-changing scenes of life; but, if you remain true to God, and look to him for guidance, he will always make the path of duty plain before you, and give you strength and grace sufficient for your day.

To encourage you, from this time forth, to place yourselves more fully under the guidance of this best of friends and counselors, I shall now briefly present some reasons which ought to constrain you to respond cheerfully and heartily to the appeal which God, your Creator, Preserver, and Redeemer, addresses to you in the words of the text, and say, "My Father, thou art the guide of my youth."

The first reason which I shall present is that which arises from a consideration of *the solemn importance of life*. Of all the gifts we possess, none is of greater value than life; for all that a man hath will he give for his life. Without this nothing can, indeed, be of importance to us; for what would all the beauties of nature and art, exquisite and delicate as they are; or what would anything be to us in the vast universe of God, did we not possess life to enjoy and appreciate it? The flowers and plants might bloom in all their beauty and shed their sweet fragrance; the fowls of the air might warble their notes; the fields, and meadows, and plains might be dressed, as they now are, in living green; the trees of the forest might be clothed with their foliage; the sun might shine, the moon emit her mellow light, and the stars adorn and beautify the heavens; but what would these, or anything, be to us, did we not live to see, to hear, to touch, to taste, to handle, and to enjoy them? Too much value can not be placed upon the precious boon of life. It is the gift of our kind and beneficent Father in heaven; and none but He could have bestowed a gift of such priceless value.

There is no such thing as estimating the consequences that may result from the life of a being constituted as we are. What would this world be were it not for the presence of man, who has been placed over it, as its head and ruler, to make everything contribute to the glory of Him who made and fashioned it according to His own will? Nor can any one review the history of the past, and see the grand achievements and deeds of those who have gone before us, and how they have contributed in ten

thousand ways to the advancement and comfort of the human family, without being impressed with the noble and godlike powers with which the Almighty has endowed us. Hence, to live and be permitted to take a part in the great drama of life, constituted as we are, is a blessing and privilege which no one can fully estimate. This truth I desire, my young friends, to impress upon you as you pass from under our care and instruction into the different spheres in which God, in his providence, may call you. Its influence can not be otherwise than a powerful incentive for you to set your mark high, and to make the most of life that you possibly can. Carry with you, therefore, as you go out into the world the conviction that life is real, life is earnest, and that enjoying it as you do, as a precious gift of God, *you* may also be heroes in the world's strife, and contribute in a large degree to the improvement of society. To this end, be diligent and persevering in your calling; never give way, for a moment, to despondency or fear, knowing that the way to eminence and success in life can be attained only by unremitting toil and effort. As the traveler gains the summit of the hill only by patiently climbing its rugged steep, so the goal of life is reached by constant labor and perseverance in well-doing. Would you, then, make the most of life, carry with you a conviction of its solemn importance; acquit yourselves heroically in whatever you engage; persevere in well-doing; and if success does not at once crown your efforts, toil on, and hope for the best. Let the lives of those who have gone before you remind you that you, too,

“Can make *your* lives sublime,
And, departing, leave behind you
Footprints on the sands of time;
Footprints that, perhaps, another,
Sailing o’er life’s solemn main—
A forlorn and shipwrecked brother,
Seeing, shall take heart again.
Then be up and doing,
With a heart for any fate,
Still achieving, still pursuing,
Learn to labor and to wait.”

Again, as another inducement to make God the guide of your youth, I would remind you that, although life is fraught with the greatest importance, *it is at the same time short and transient*. Man, although fearfully and wonderfully made, and possessed of powers and capabilities to which it is hard to set limits, is nevertheless exceedingly frail. Born of a sinful and mortal race, he soon reaches the highest point of human existence, and goes the way of all flesh. “The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away.” The fathers, where are they? They have, all in their turn, passed that bourn from whence no traveler ever returns; and we, *too*, whatever may be our present prospects for length of days, must sooner or later join the innumerable company that has already passed the Jordan of death; for it is appointed unto all men once to die. It is, indeed, sad to look back over the past, and see what a waste there has been in this respect. One generation has been succeeded by another, like waves on the ocean. The men of Nineveh and Babylon, of Tyre and Sidon, of Sparta and Athens, have long since disappeared from the stage of action, and their bodies been committed to

the grave. There has been no exemption in this war which death has been waging against the human race. The high and the low, the rich and the poor, the king and the peasant; the philosopher, the orator, the sage, the patriarch, the prophet, are all here on a perfect level. The world is indeed a vast burial-ground, containing within its bosom the bodies of the millions who have peopled it since it was spoken into being by the word of the Lord. No amount of learning or research, no depth of philosophy or metaphysics, no acuteness of reasoning or logical skill, no power of oratory or tender entreaty, no position of usefulness or eminence, can ward off the shafts of the destroyer. Hence, all of us, like our fathers before us, must sooner or later vacate the places we now occupy, and leave them to those who come after us. For life, although real, and a boon of priceless value, is nevertheless transient and fading, as the flowers of the field and the leaves of the forest. Looking out upon nature, dressed as it now is in its most beautiful garments, we can hardly realize the fact that in a few months it will be stripped of all its loveliness and verdure by the frosts and cold blasts of autumn and winter. Yet so it is; the seasons come and go, and nature changes with them. So it is with man. He enters upon the stage of action; lives and moves in the world around him; takes part in its struggles and conflicts for a season, and then not unfrequently, when the brightest prospects of usefulness loom up before him, he sickens and dies, and is gathered with his fathers. Well has it been said:

“Life is a dream, man is a flower;
How soon, alas! how soon he dies.”

Such being the short and fleeting character of life, that its course is soon run, you may see the great importance of having, as you enter upon its busy pursuits, the guidance and direction of God, that your time may be wisely and well improved. The work you have to perform is too great and solemn to allow of failures and experiments. The interest involved in life is too important to admit of its precious moments being squandered in vain and profitless adventures. You need, therefore, a guide, that the days and weeks and years you may spend may all, as they come and go, be devoted to the great object for which your Maker gave you here a place, so that when your race is run, and you have reached the end of life, you may be able to say, in the review of the past, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

Intimately connected with what I have just said, and at the same time showing the great need you all have of a guide and friend like God, is the vast *importance connected with success in life*. Every one feels, when he has once made choice of a profession and enters upon it, that he ought to use every lawful means and precaution in order that he may accomplish the object that he has in view. If this be attended with difficulties and dangers, he seeks the counsel and advice of those who have gone before him, and have attained experience that may be of service to him. This is ordinarily regarded the course of wisdom and prudence. There is also, as we all

know, a very close and intimate connection between success in life and the means that are necessary for its attainment. The reason why so many fail in reaching the true end of their being is either because they do not make the proper effort, or because they waste their strength in endeavoring to realize the Utopian theories and visionary schemes of their own disordered minds. Were half the strength, which many put forth in their misguided zeal to reach certain objects wisely directed, how much greater and more blessed would be the result! God has established certain principles and laws in his government which are uniform in their operation and effects. Were this not the case everything would be full of doubt and uncertainty. No one could tell when he would enter upon any course of action, whether he would have any reason to hope for success or not, even though he might put forth his best endeavors to gain the object of his desires. To suppose that such uncertainty would attach itself to the conduct of men would be to reflect on the wisdom and goodness of the beneficent Creator. If we look around us we see, that ordinarily the hand of the diligent maketh rich, and that those who give their constant and undivided attention to the object of their pursuit seldom fail in the end. They may not, indeed, succeed at once, and may, at times, be disposed to give up in despair; but where there is perseverance, united with energy, the result is generally encouraging. Especially is this the case in this land of freedom, where there is no royal road to distinction and eminence; but where the way is equally open to all, whatever the circumstances of their birth or posi-

tion in society. It is indeed a blessed thing to be born where there are so many facilities offering themselves to those who are about setting out in the world to make their lives a grand success, not only as it respects wealth, fame, honor, or position, but also as it respects the true end and purpose of life.

In this aspect of the case, how much is there, my young friends, to encourage you, as you are about entering the arena of life, after having spent years in study and preparation, to hope for success in the various positions you may be called to fill! With the blessing and guidance of God, which you ought to seek above everything else, there is every reason for you to anticipate a bright and prosperous future, if you will but act worthy of yourselves, and put forth the energy required at your hands. The results of your lives will also be momentous, both as it respects yourselves and those around you; for it is not to be supposed that you can pass through life, even though your position should be a very humble one, without leaving your impress behind you. Every word you may speak, as well as every action you may perform, will have a molding influence upon you, and those with whom you associate. If you conform your lives to the teachings of God's word, adhering strictly to the principles of temperance and sobriety, of honesty and uprightness, and, above all, have the fear of the Lord before your eyes, you can not but succeed in accomplishing the end of your existence. And even though you may not attain to any elevated position in society, nor have your names enrolled upon the scroll of fame, nor wafted on the popular breeze, yet you will live to honor God,

and advance your present and eternal well-being. Whereas, if you depart from the principles of virtue and sobriety, and walk in the sight of your eyes and after the desires of your hearts, your life will be a miserable failure, as it respects the true end and purpose of your being, and you will in the end regret your folly and infatuation. Hence I would exhort you, as you enter upon the conflict of life, to remember the things you have been taught, and to continue and advance in them until you attain the full measure of manhood: "For if ye do these things ye shall never fail; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

But not to detain you to an improper length, I would merely remark, once more, that you ought from this time cry unto God, "My Father, thou art the guide of my youth," in view of the many dangers and perils that beset you. Youth, whilst it is the most important period of life, is at the same time exposed to peculiar temptations and snares, arising from the corruption and depravity of the human heart, together with the want of experience and knowledge of the various allurements of the world. Whilst there is much in the state and posture of society, as at present constituted, calculated to cherish and foster in the young the principles of virtue and piety, there is also very much of an opposite nature. Not to see and acknowledge this is to be ignorant of the devices of Satan, and of the corrupting influences of wicked and ungodly men. It is indeed sad to look around us and see how much there is in the most enlightened and favored communities calculated to

decoy and deceive the young and inexperienced, and lead them from the path of virtue and rectitude. Errors of the most specious and deceptive character are published and advocated on all sides. Yea, even infidelity itself, not unfrequently in its worst form, lifts up its head with bold effrontery and dares to cast reproach and opprobrium upon the religion of Christ. Schemes of humanitarianism and of progress, as they are called, are brought forward to displace the blessed and time-honored doctrines of the Cross. The land is flooded with a species of literature of the most flimsy and trashy character, that finds its way into every avenue and department of life. Vice, which when beheld in its true color, "is a monster of such hideous mien, that to be hated needs but to be seen," is decked in the most gaudy and imposing forms, so as to allure and enchant the unsuspecting; whilst the haunts of pleasure, profligacy and sensuality are surrounded with every imaginable attraction to captivate the young and inexperienced. There is not a single step we take where these evil influences do not meet us. Their ensigns are hung out along every highway and at every corner of life, whilst the charmer sits and entreats those who pass by to turn in and taste of her delicacies and viands. That many of the young are allured, and ensnared by these devices and temptations of the Evil One is patent to all that will but look around them, and see what is transpiring from day to day. To tell of all the blasted prospects, ruined fortunes and characters of many of our brightest youths, and of the broken hearts and anguish of parents over the profligacy and degeneracy of their children, would require more time than our present

limits will admit of. We need not go beyond our own favored community to find examples enough to show how dangerous and much to be dreaded are the temptations and evil influences that are at work around us. Living as you do, my young friends, in a world where there is so much error and sin, where there are so many temptations and dangers, you must see the great importance of having a guide to counsel and direct you amid all these perils and snares; for if left to yourself you will soon find that all your own wisdom and strength will avail you nothing when called to contend against influences like those by which you are beset. Such a friend and guide you may find in God, who stands before you to-day, as you are about to take an advance step in the journey of life, and entreats you in all the solicitude of a loving Father to look to him and say, in the language of reciprocal affection, "My Father, thou art the guide of my youth."

Such a guide you will need, notwithstanding all the knowledge and experience you may have acquired in these classic halls. The years you have spent here have doubtless been of great importance to you. You have been introduced into the temple of science, and have learned a great deal as you have passed from one department to another in its vast labyrinth. And as you now look back over your course, you can rejoice in the flowers and gems you have gathered by the way. And yet, after all, how small a portion of the domain of truth you have explored? Like the great philosopher, Sir Isaac Newton, you have merely been amusing yourselves with the shells and pebbles that lie along the shore, whilst the great ocean yet lies before you to be fathomed and explored.

New and untried scenes will open up before you. And as these occur from day to day you will soon learn how imperfect your knowledge is of the world, and of its various allurements and temptations. You will doubtless discover many mistakes and errors you might have avoided, if you would have had some friend by your side, who had passed over the way and given you the result of his experience. As the ship that is about to sail out upon the ocean needs a pilot to steer and direct its course, that it may not run against the rocks and shoals that might otherwise dash it to pieces, so do you need a guide as you enter the various spheres of usefulness which God may assign you in the solution of the difficult problem of life. Do not, therefore, enter upon it in your own name and strength, but look up to God and say, in the consciousness of your own helplessness and dependence, "My Father, thou art the guide of my youth."

With God for your friend and counselor, you have nothing to fear. And although the way may at times appear dark and dreary, you may always be hopeful and buoyant. As the child continues to follow as long as it has hold of the father's hand, so do you cleave to God, the best of all friends, and by so doing you will find that however long, or intricate the way may be, you will escape one danger and peril after another, until you will at last ride safely into the haven of eternal rest, there to wear a crown of glory, as those do who come off victorious in the great struggle of life; which, may God grant, is the earnest and united prayer of all your instructors.

BACCALAUREATE SERMON

TO THE

CLASS OF 1870.

NAMES OF CLASS.

J. F. BUNN, Classical,	.	Bellevue, Ohio.
CHAS. W. GOOD, Classical,	.	Tiffin, Ohio.
AUSTIN HENRY, Classical,	.	West Alexandria, O.
C. G. A. HULLHORST, Classical,		Freeport, Illinois.
J. C. SHOEMAKER, Classical,	.	Galion, Ohio.
HIRAM J. BACHTEL, Scientific,		McComb, Ohio.
JAMES D. ELY, Scientific,	.	Tiffin, Ohio.
WALTER W. KELLOG, Scientific,		Nevada, Ohio.
LEORA FLENNER, Scientific,	.	Tiffin, Ohio.
MARY E. NOBLE, Scientific,	.	Tiffin, Ohio.

SERMON.

“I have finished my course.” 2 Tim. iv. 7.

THE review of the past, when we are conscious of having performed our duty to the best of our ability, is always pleasing and gratifying. The warrior, when he returns from the field of battle, covered with the marks and scars of the many conflicts in which he has been engaged, forgets, or recites with pleasure, the many perils and dangers through which he has passed in the consciousness, that he has done his part in delivering his country from the wrongs of an insolent foe. So the student, who has spent wearisome days and months in the prosecution of his studies, returns home at the end of the session, or year, to enjoy the warm embrace of loving friends and kindred, with a feeling of pride and satisfaction, when he knows that he has made the progress that was expected of him, and that he carries with him the good wishes and approval of his teachers. The fact is the review of life, in any of its various departments, is always pleasant, when we have done our work well, whether it has been of a public or private nature. The poor man, as he sits in his humble cottage and sees his children fed and clothed by the labor of his hands, growing up under his care and protection to respectability in the world; the rich man, who relieves the wants and sufferings of the needy by his liberal benefactions; the philanthropist, who goes from place to place, entering the hovels of the wretched and miserable that he may relieve their distresses and elevate them to true manhood; the patriot, who labors diligently and faithfully in the

position assigned him for the good of his country, as well as the Christian, who devotes his best energies to the advancement of the cause and kingdom of Christ, ALL are pleased in the review of the past, as they have the sweet consciousness that they have acted well their part in the drama of life, and may, therefore, calculate on the reward that always follows well-doing.

Keeping this thought before us, we may understand why it was that Paul uttered with so much joy and confidence the language of the text, as he was about to pass from time into eternity. Those acquainted with the history of his life know that it was one of the most thrilling and eventful character, and stands most intimately connected with the establishment of Christianity in the world. To recount all the labors and sufferings of his life would be to give a history of the Church as it existed in Rome, Antioch, Corinth, Thessalonica, and other places, too numerous to mention. According to his own statement, he was more abundant in labor than any of the other apostles of the Lord, zealous and devoted as they were to their Master's cause. The fact is the life of Paul presents us with one of the grandest spectacles in the history of the world. For to see a man go forth as he did after his conversion to Christianity, with the moral heroism which he displayed; to see him devote his noblest energies to the spread of the faith he had once sought with Satanic malevolence to destroy; to see him ever bold and fearless, amid the threats and denunciations of his enemies, and continue year after year, with increased zeal, in the midst of hunger and thirst, reproaches and buffet-

ings, perils by sea and land, laboring with his own hands as necessity required; to see him watch with a jealous eye every door of usefulness that might open to him, and then enter in and preach Christ with a boldness and confidence that astonished all; to see him cheerfully make a sacrifice of all that the world calls great, and not even count his life dear, that he might finish his ministry with joy, and continue in such a course amid opposition such as seldom falls to the lot of mortals, is an example that may well challenge our respect and admiration. And looking upon his life as we now do, after the lapse of centuries, and seeing the far-reaching results it has produced, we need not wonder that this great and good man, when he reached the end of his race, and was about to resign the trust committed to him, should exclaim, with a satisfaction which only those who have done their duty can do, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

And if I, my young friends, members of the Class of 1870, can in the review of the life and labors of the Apostle, inspire you with the purpose, as you are about passing from under our watch and care, to make your lives sublime, as he did, the object of this, my last address, will be accomplished. There is indeed something grand in the thought of living to improve and elevate the race as Paul did. And if you, in the

end, have the conviction, as you look over your lives, that you have, by your labors and example, helped forward the work of human progress and redemption, in the spheres in which you have been placed, you, too, will have the sweet comfort that you have not lived in vain.

There is much wherever you may cast your eye that is calculated to excite your sympathy and stir up every generous impulse of your nature, as the spirit of every good man is aroused when he beholds the degradation and misery around him.

The world, although it has made great progress in everything tending to the comfort and convenience of life, has yet many sorrows, woes, and ills to be alleviated before the millennium will be ushered in. You need not go in search of them, for they are all around you. Young as you are, you have often heard the cry of distress, seen the scalding tear as it ran down the furrowed cheek, and witnessed the dreadful effects of sin as you have passed along the journey of life. These call for your sympathy, and ask for redress; and if you can only relieve one aching heart of its sorrow, lighten the burden of any weary traveler to the grave, speak a word of comfort to the disconsolate, or dry up a single tear, you will in so far deserve to be placed among the benefactors of the world, which must ever be regarded as one of the most enviable characters.

The life of each individual, like that of the race, is divided in different epochs, each of which has an important bearing upon the rest. Such an epoch you are now about to complete, passing, as you do, from these classic halls to the stern and active duties

of life. In many respects this period constitutes the most interesting part of life, as it must, in the nature of the case, have an important bearing upon all that follows. You may not now so regard it, but as years increase and multiply, you will revert to it with such pleasure and delight, as will leave no doubt upon your mind of the wonderful influence it has had in the formation of your characters. It is true the time you have spent in College has been short, having all been compressed within a few fleeting years; so that, in looking back over it, it seems but as yesterday when you first made your appearance among us, and entered upon the College curriculum. But short as the time has been it has been fraught with an importance which no arithmetic can fully estimate, and will leave its impress upon your whole subsequent life.

It has also been to you the period of preparation for the active duties and responsibilities of life which will soon confront you as they have never yet done. This preparation you need, in common with all others, as there is nothing to which you may turn your hand which does not require some forethought. All the knowledge and skill which you have thus far attained is the result of study and observation. You have had to learn to walk, to speak, to eat, to read, to write; in short, whatever you have done you have had to learn in some way or other. Short as your life has been, and little experience as you have had, you have all learned this lesson: that knowledge does not come of itself, and that what you now know, or may be able to do, is an acquirement which you have made by your own individual effort. In the family

you have learned the first and simplest lessons, which have prepared you for the public schools, where you have studied the rudimental elements of an education, which has fitted you for the higher culture and sterner discipline of the College, which, we trust, has so strengthened and developed your various powers, as to fit you to go out into the world with safety to do the work which God has assigned you. In this way you have been slowly preparing yourselves, by bodily exercise and mental discipline, for the great work and business of life. And although it may have somewhat delayed your entrance upon it; you have acted wisely in that you did not, as many do, rush with impetuous speed into the arena before you were ready for it, and then find out the sad mistake you had made when too late to remedy the evil. It is always well, where anything important is to be done, to make the most thorough preparation for it, so that when we enter upon it we may do it with ease and credit to all concerned. Having, therefore, patiently gone over the prescribed course of study for graduation, and thus finished your course of preparation in the College, we indulge the fond hope that you will do good service, and reflect honor upon your *Alma Mater* wherever you may be called to labor.

But important as the period is which you are now about to complete, in view of the mental training and discipline which it affords, it has further added greatly to your store of knowledge, and introduced you into regions of thought altogether previously unexplored. The curriculum, as laid down in our colleges, embraces a wide scope of study, requiring those who receive a diploma to spend four years in the classical

and three in the scientific department, after having had a previous elementary training. In completing this course, you have gone through the higher departments of mathematics, and have read in the original Greek and Latin a number of standard authors, which have brought you into contact with nations that once ruled the world, and with men of giant intellects, including the chief orators, poets, statesmen, and philosophers of antiquity. You have gone over the wide field of history, from the beginning down to the present time, and have observed the progress of our race in all its efforts and struggles to attain its final destiny. In the study of the natural sciences, you have gone through the different departments of nature, and have seen how wisely God has made and adapted everything to the comfort and well-being of his creatures. In the study of rhetoric, you have learned how to construct and deliver a discourse with the greatest effect; whilst in logic you have been made acquainted with the laws of thought, and have seen how single cognitions are united into systems, and how these are to be explained and understood according to these laws. In social science, you have learned what are the laws and means necessary to the attainment of national and individual wealth, and how the different branches of industry and the body-politic are united. In psychology, you have been made acquainted with the powers and capacities of the mind, the noblest part of our being, and have seen how it unfolds itself in the origin and growth of knowledge, to which no limits can be set. In Christian ethics, you have considered the nature of law and obligation in their relation to the

idea of right, and have been taught the duties which you owe to yourselves, your fellow-men and God; whilst, in philosophy, viewed in its broadest sense, you have sought the ultimate ground of all things, and endeavored to find out the connection which the different parts of the universe sustain to the whole. In all these studies, which have introduced you into some of the most interesting departments of knowledge, you have been constantly directed, as you have passed from one to the other, to Him who is over and above all, and whose glory is to be sought as the chief and ultimate end of all we do.

In a course of study so extensive and diversified as this, it is not possible for any one to go over it, even in a superficial way, without obtaining a great deal of knowledge, which must ever be a source of pleasure and profit. And if you will but compare your present attainments, standing, as you do, on the eve of graduation, with what you had when you entered these classic halls, it seems to me that you must now look back with great satisfaction upon the hours of patient thought, and hard study which you have here spent, and that if you have any regret, seeing how much there is yet to be learned, it is that your recitations did not smell more of the midnight lamp, as the eloquent and finished orations of Demosthenes are said to have done. Nor is it probable that any service or labor, which you may ever hereafter perform, will be of more real benefit to you than the years of study you have here spent. It is true you may have thought at times, that your advance was slow, and that the knowledge you gained, little by little, was hard-earned; but you should remember

that the ascent up the hill of science is slow, and that its summit can only be gained by patient and persevering efforts. But, when once reached, the enchanted and extended vision, that opens before the observer is a sufficient reward for all the labor and toil endured. As the man that ascends some lofty dome often stops and debates in his mind if he shall proceed any farther, rejoices greatly when he reaches its top, notwithstanding all the fatigue he has undergone, so I doubt not that you all, in common, rejoice to-day that you have finished your course, and will soon be crowned with its laurels. The notion entertained by some, that there is no need of a regular collegiate education in the case of those who pursue the common and ordinary avocations of life, and that our colleges are designed merely to prepare those who wish to enter the higher professions of theology, law and medicine, is one that should receive no countenance in this enlightened age. A thorough and liberal education should be sought by all, apart from any particular use to which it may be applied. God has endowed all, the poor as well as the rich, with great natural endowments, and it is, therefore, equally the duty of all to cultivate and develop these powers to the very greatest extent, irrespective of any gain which may accrue therefrom. Hence, all who have proper views on the subject, and have the good of their fellow-men at heart, should use the whole weight of their influence to bring the benefits of education, under its highest form, within the reach of all.

Having now, my young friends, finished your course in College, you are about to enter upon a new

epoch, and it affords me pleasure, in performing this last duty, to bear testimony to your diligence and good deportment whilst under our care ; and I do but express the feelings of the entire Faculty when I say that you carry with you our best wishes and prayers for your future success. We have endeavored, on our part, to assist you in the development of your powers, and to encourage you to renewed efforts in the prosecution of your studies, by strewing flowers, here and there, along your course, and by opening up to your view new fields of thought. Our work is now done, and it remains for you to perfect what has been so auspiciously begun.

There is room and work for you in every department of life, notwithstanding the laurels that have been won, and the honors obtained, by those who have preceded you. As the world moves on, it would seem that there is a proportionate demand for labor and activity, so that there is much, if not more, encouragement for you to strive after the most exalted positions of usefulness and distinction as there was for those who are now at the head of affairs in the Church and State when they entered upon their career. And if you will but exert yourselves as they did, and press toward the mark that is before you with unwearied diligence, there is hardly a doubt of the success that will follow. Let your motto therefore be *Progress—the Watchword of Eternity*.

Having finished one course, another begins. Life moves on without any interruption. If we stop, or sit down to rest, the wheels of time are all the while in motion. As the majestic river winds its way silently along the mountain side, and through the

extended plain, until it reaches the great ocean, so it is with life. All moves along in perfect harmony like the wheels in a complicated machine, so that he alone accomplishes the true end and object of life, who wisely turns every moment to proper account, and does the work of each day at its appropriate time. Thus it was with the Apostle Paul, to whom we have already referred, whose highest ambition was to fill the place assigned him in the world, and so fully did he accomplish his purpose, that he was enabled to say with joy at the end of his race, "*I have finished my course.*" That you may be able to do the same, the following thoughts may be of importance to you :

The first of which is, *always keep in mind that you have individually a work to perform, a mission to fulfill.* Could we fully understand the entire system of nature we would doubtless see, that every part and parcel of it has its appropriate place and function. God has made nothing in vain. The mountains and hills, the plains and valleys, the oceans and lakes, the rivers and springs, the sun and moon, the stars and comets, the groves and forests, the plants and flowers, the birds and fishes, the larger and smaller animals, in short everything that moves in the air, or on the surface of the earth, or in the great deep, has some special purpose to subserve, and stands in organic connection with the great system of which it forms a part. And if this be true in regard to the lower orders of creation, how much more so must it be the case with man, whom God constituted, in the beginning, the head and lord of this lower world, and created in his own likeness and image?

What the particular part is which you are required to perform in the great drama of life may not be very easy to determine, and it is doubtless wise that it is so. Did we see the whole future of our life loom up before us, in all its outlines, there would be, at least, something connected with it, that would have such a disheartening effect upon us that we would, in a great measure, be unfitted for it. Hence, God has in mercy veiled the future from our vision, and commanded us to do with all our might to-day what our hands find to do, and watch the indications of his providence as to what he will have us do to-morrow, or next year. And it is a remarkable fact, confirmed by the experience of thousands, that wherever there is a disposition to labor, and to accomplish our mission in the world, that the path of duty always becomes plain as we proceed. You should not, therefore, worry or perplex yourselves as to where your lot will be cast, or what particular work you may have to do, but go forward under the conviction that you *have something to do*, and that God will direct your steps if you acknowledge him in your ways. It was thus that Paul acted in the checkered scenes of his life. When in Corinth, or Rome, or Antioch, he was not unduly concerned as to where he would next go and preach the gospel; but went in and occupied every door of usefulness as it presented itself, wherever or whatever it was; and by so doing he was enabled to accomplish a great work for Christ. So may it be said of each of you, when you reach the end of your race, that you have done your work, and that there is henceforth laid up

for you in heaven a crown of righteousness which the Lord will give to you as the reward of your labor.

Another thing of equal importance to success in life is that *you set your mark high, and then make corresponding efforts to attain it.* As a general rule, those who never aim high seldom get above the level of society. To accomplish much it is, therefore, of great account to have a mark before us, such as is worthy of our efforts and ambition. This, without doubt, had much to do in the formation of the character of those who have distinguished themselves in the different departments of life. The history of the past furnishes us with many illustrious examples of those who have arisen from the lowest to the highest positions in society by their perseverance and industry. Especially is this the case in our own land where there is no royal road to eminence, but where the way is open equally to all; and where, perhaps, in the majority of cases, the race is to the poor. And were we to give the facts in the case, as has been done in a number of instances, it would be seen that the great majority of those who have in the past, and who do now occupy the highest positions in the Church and the State, are from the number of those who have graduated in our colleges. You have much, therefore, to excite you, as you now go out in the world, to noble efforts to make your lives a success in whatever department you may labor. By the training and discipline of mind, which you have obtained during the years of study you have spent in these halls, it is presumable that you have laid the foundation upon which you may build a name and character, which will last long after these walls crumble

and fall to the ground. In order, however, that this may be the case, it is necessary that you apply yourselves with diligence and perseverance in whatever you engage. And if you do not at once succeed in your calling, and meet with the success which you desire and hope for, do not abandon your post, and give up in despair, but lift your eye to the mark you have set before you, and labor on, determined by the power of your will and energy to overcome every difficulty that lies in the way of your advancement. There is, indeed, a kind of omnipotence in such a purpose before which everything must yield, and mountains of discouragement melt like snow under the scorching rays of the sun. I would, therefore, impress upon you, with solemn earnestness, the great importance of close application and diligence in whatever you undertake, after having set a proper mark before you. Do not vacillate in your purpose, and run from one thing to another, or attempt more than is possible for mortals to perform.

“Are you in earnest? Seize this very moment
What you can do, or dream you can, begin it.
Boldness has genius, power, and magic in it.
Only engage, and then the mind grows heated—
Begin, and then the work will be completed.”

But not to extend our remarks, I would yet merely add, that if you would finish your course in life with joy, and attain the true end of your being, *be honest, be upright, be virtuous, be manly*. Always bear in mind that there can be no substitute for a good moral character. Never compromise the principles of truth and righteousness, even though you may secure great gain by so doing. A pure conscience and unsullied reputation are worth more than all the

wealth that may be amassed by robbery, lying, fraud, and speculation, although it may go under the specious name of decency. Carry with you the lessons you have been taught in the family and recitation room. Buy the truth and sell it not for sordid gain, or filthy lucre, nor even for a seat in the Presidential chair. Never violate your clear and settled convictions of right and duty, but cling to them with unwavering firmness, like good old John Bunyan, who was once heard to say, whilst incarcerated in a gloomy prison, "I have determined, the Almighty being my helper and shield, to suffer, if frail life might continue so long, even until the moss shall grow on my eye-brows, rather than violate my faith and principles."

Cultivate a character that shall combine the virtues and excellencies of Christianity, and you will thereby obtain the highest type of manhood. Anything short of this, although it may for a time dazzle the eye and secure positions of worldly fame and distinction, when these are given by political favoritism or trickery, is of little account, and will be soon forgotten, or thrown aside with the other rubbish of the world, according to the word of truth, which declares "that the righteous shall be had in everlasting remembrance, whilst the memory of the wicked shall perish." Whatsoever things, therefore, are virtuous, true, and manly, think on them, and do them, and continue in them, and you will thereby finish your course with joy, as the Apostle did, and receive as the reward of your doing "a crown of righteousness, which the Lord, the righteous Judge, will give you at that day." Amen.

BACCALAUREATE SERMON

TO THE

CLASS OF 1871.

NAMES OF CLASS.

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WILLIAM STUFF, Scientific,	. Belleville, <u>Ohio.</u>

SERMON.

“Be strong, and show thyself a man.” 1 Kings ii. 2.

THE Bible is in every respect a most wonderful book, being adapted to all the various conditions of human society. Turning to it, therefore, as we should in all our needs for something adapted to the interesting occasion upon which we have met, my mind has been directed to the words of the text, containing the charge which David gave to Solomon, his son, as he was about to ascend the throne and assume its honors and responsibilities. This to Solomon was a position new and untried, having its bright as well as its dark side, its hopes as well as its fears. Much depended upon the manner in which he would discharge the duties devolving upon him. If he would imitate the example of David, his father, and walk, as he did, in the commandments of the Lord his God, he might advance the nation to still greater glory and distinction; whereas, if he would turn aside from the right, and do that which was evil, shame and degradation would be the consequence. The aged king, therefore, feeling the solicitude and anxiety which it was natural he would for his people, as he was about to be gathered to his fathers, turned to Solomon, in the critical position in which he was, and exhorted him in the expressive and appropriate words, “Be strong, and show thyself a man.”

There is in these words a comprehensiveness and depth of meaning which it would be vain to attempt to exhaust in a single discourse. The fact is they are words just like what we might expect to find in a book like the Bible, dictated by infinite wisdom.

Had David exhorted Solomon to be faithful to the trust committed to his care, or to be impartial in the administration of justice, rewarding the good and punishing the wicked; had he advised him to be attentive to the duties of his office, to give due respect to the age and wisdom of his counselors, to be prudent, temperate, mild, vigilant, or anything of the kind, these would all have been counsels worthy of so great and good a man as was King David, and they would have been eminently adapted to Solomon, as he was about to ascend the throne; yet none of them would have had the same comprehensiveness as when he said to him, "Be strong, and show thyself a man." The more we think upon these words the more suggestive and appropriate do they seem. Nor do I know of any words, my young friends, which more fully and better express the thoughts and counsels to which I wish to give utterance on this occasion than these. And if aught I may say will be calculated to impress and fix in your minds and hearts the truth which they contain, so that you will remember them as our last counsel and exhortation, I shall feel that I have accomplished an important work.

It is altogether natural that we, who have had the charge and direction of your studies for the last few years, should feel a deep interest in your future success and prosperity. The years of intercourse we have spent in these classic halls have given you a place in our affections which we will always cherish with kind remembrance. Your studious habits and gentlemanly conduct have won our esteem and regard to such an extent that we can not but regret the

necessity that severs the relation that has existed so pleasantly between us as teachers and pupils. And were it not for the consciousness we have that you have wisely improved the opportunities you have here enjoyed, and that you now go forth equipped and armed for the great battle of life, our regret at your separation would be greatly intensified. You may rest assured, therefore, that you carry with you our best wishes and prayers, and that we part with you with feelings similar to those which parents feel, when their children reach maturity, and pass from under the parental roof to enter upon the stern realities of life.

The period of your sojourn in College, which you are about completing, has been of great importance as a preparation for what awaits you in the future, just as the time spent in the muster and drill of troops is necessary to their efficiency in the day of battle. As no wise or considerate general would wish to risk the honor and safety of his country upon an army without discipline or skill in the art of war, so your parents and friends have been unwilling to let you go out into the world to meet its untried realities without being properly equipped for the contest. And knowing, as you do, the advantage you have in this respect over the many who are not so highly favored, you ought to be devoutly thankful that the lines have fallen to you in these pleasant places, and prove yourselves to be men.

When David exhorted Solomon in the text to *be strong*, we are not to understand him as referring to physical strength, as if this were the chief good or main object after which we should strive in preference

to everything else. A stout, robust, healthy, physical constitution is, without doubt, something which every one should covet, and is most intimately connected with the comfort and business of life. There is nothing in the world around us that can have such value for us as a sound body. It is one of the most precious gifts of God to man, and is more to be desired than all the gold of Ophir; for what are riches, gems, rubies, and all the world prizes, if health be wanting to enjoy them? A sickly, frail, and delicate constitution is a burden and misfortune for any one to bear. And although there are those who have accomplished much in the midst of bodily weakness and infirmity, it has been at the sacrifice of ease and comfort. To do the work allotted us in the world, whether it be difficult or easy, whether it be to sit on the throne, or to occupy an humble position in life, a sound, healthy body is of great importance. And although it soon grows old and feeble, and in the end sinks under the accumulated infirmities and burdens of life, it is not to be despised or neglected on this account. Nor can we say that the education of any one is complete, however thorough it may be in other respects, if no proper attention has been given to the development of the physical constitution. The body, although material, is, nevertheless, just as susceptible of cultivation and refinement, in all its parts, as the mind; and we may say that just in proportion as it is educated does it become the fit habitation of the soul, and help it to do its appropriate work. Nor can the youth of the day be too careful in guarding against all such neglects and sinful indulgences as are calculated to enervate, weaken, and

defile the body. Any wrong done to the body, although it may be long in showing itself, will be just as sure in the end to be followed with misery and suffering, as the violation of law in any other department. Hence, whilst we would not unduly exalt the physical side of our nature, and fall into the error of the old Spartans, who regarded those who had the largest amount of muscle, bone, and sinew, and could, in consequence, deal out the heaviest knocks and blows, as the highest types of manhood, we would still not despise, or undervalue a sound, healthy body, as an indispensable requisite of a happy and useful life. If it were possible for us to make an exact analysis of all the elements that enter into and constitute true greatness, there is hardly a doubt but that the physical would come in for a large share as the basis of all the rest. For wherever there is a tough, hardy, physical frame, there is also, ordinarily, a power of endurance which enables those who are thus blessed to do what they could not otherwise do, of which we have many examples. Hence I would exhort you, my young friends, as David did Solomon, *Be strong*; take care of, and preserve, as far as possible, the health, vigor, and strength of the body God has given you, and do not by any inattention, want of culture, dissipation, or any other cause, degrade or unfit it for its appropriate office and work. It is altogether probable that, if men were to study their physical constitution and observe the laws of health, as they should, there would be less suffering in the world; fewer pale, sickly, and emaciated countenances; more bodily strength and endurance, and, as a natural consequence, they would

live longer, be happier, do more, and be worth more to society. With a body well cultured and developed you will be enabled to fill with comparative ease the place God may assign you, whether it be in the pulpit, at the bar, at the bedside of the afflicted, or in any of the walks of life: "Be strong, therefore, and show yourselves men."

But important as it is to be physically strong and to have a sound, healthy body, as the dwelling-place of the soul, it is still of more account *to be intellectually strong*. Man, in this respect, stands immeasurably far above the lower orders of creation, and fills a place peculiar to himself. For whilst there are animals that have a great deal more physical strength, and can carry and draw burdens which no human arm can move, yet, being destitute of reason, they bow in quiet submission to man as their lord and king, showing thereby his superiority over them. And although David makes no direct reference to this intellectual greatness in his address to Solomon, it is no doubt comprehended in it; for he speaks to him as one endowed with reason, and so fitted for the high position which he was about to occupy, which, if he would fill to the good of all concerned, he should be careful not to allow himself to be swayed by passion, prejudice, or blind impulse, but to exercise such discrimination and soundness of judgment, in every act of his life, as would give proof of his manhood and intellectual greatness.

And I may here remark that the discipline to which you have been subjected whilst kept within the narrow limits of college life has been designed to develop the powers of reason with which you have been

endowed, so that you may all prove yourselves to be men when you go out into the world and take part in its busy pursuits. We spend a large portion of the time allotted us in the world in getting ready for our life's work. No one is born with the knowledge and qualifications requisite for the lowest position in society. The mind, as well as the body, needs to be trained and educated before it can do its appropriate work. Man differs in this respect from the animal, which needs no such training, but is guided and directed from the very start by its instinct to whatever pertains to its well-being, and never deviates from it. The swallow now builds its nest and the beaver its dam without any instruction, as in the days of Pliny or Socrates. All moves on in a straight line, without the least deviation to the right or left. It is different, however, with man, who, although endowed with reason and created only a little lower than the angels, is necessitated to gain all the knowledge he needs by hard and patient study. No invention or discovery has ever yet been made, or ever will be made, that will supersede this necessity, as it lies in the nature of the mind itself. Hence much depends on the cultivation and training of the young, whether they will be men of intellectual strength and greatness, or mere drones in society.

And although it is true that the mind starts upon its career weak and feeble, with the mere capacity to know, it is astonishing what an amount of strength and power it acquires by discipline and study. There is in fact no such thing as setting bounds to its attainments and researches; for where has it not gone, and into what has it not penetrated? Every age and

nation has had its intellectual giants, who have gained as much notoriety in the world of letters as the heroes of antiquity did by their great physical exploits. Who has not, for instance, heard of the wisdom of Solomon, whose fame has gone out over the world as one "who taught the people knowledge and set in order many proverbs." And who does not bow in respect and admiration at the mere mention of the names of such men as Socrates, Plato, Aristotle, Bacon, Locke, Kant, Reid, Newton, and a host of others of equal intellectual strength. These men were all on the same level naturally with the rest of mankind, and were born with nothing more than the capacity and power to know; but by diligence and close application they advanced slowly from one degree of progress to another, until they at length reached the giddy heights from which they looked with rapture and delight over the enchanted scene that stretched out before them.

With such examples of intellectual strength and greatness before you, I would urge you, my young friends, standing, as you do, on the eve of graduation, to follow in the steps which they have trodden, and make your lives sublime, as they have done. The way is as open and inviting to you as it was to them. There is no royal road to greatness. Those who are born of philosophers and kings have no advantage in this respect over the children of the humblest peasant. Every one, whether rich or poor, if he would attain any great intellectuality, must do it by his own individual efforts. What we have done, as your preceptors, has only been to point out the way and make it comparatively easy, so that it now

remains for you to carry forward and perfect what has been auspiciously begun. The most powerful considerations urge you onward, and not to rest satisfied until you attain such thoroughness and breadth of culture as will fit you for the most effective service, in whatever position your lot may be cast. "Be strong, therefore, and show yourselves men"—men in understanding, men in action, and men in every thing you undertake.

But, important as this is, it is not all that is comprehended in the text, so that if we were to stop with what we have said respecting physical and intellectual strength, our work would be only imperfectly done, as the moral and religious element in our nature needs to be cultivated and developed as much, if not more, than those already referred to. Hence it is that we are exhorted to *keep the heart with all diligence*, as if any neglect or wrong done to it would be followed with the worst and most disastrous consequences. The heart being the seat of the affections and emotions of the soul, it would seem evident to all that it ought to be kept in a state of moral soundness and purity; for if it be evil, our entire nature will become vitiated. What you, therefore, need above everything else to fit and qualify you for the true end and purpose of life is moral or religious strength, without which every other gift, precious as it may be in itself, will be of comparatively little account. For whilst we may admire the strength of Hercules, the greatest of Grecian heroes, who is said to have performed such labors and exploits as were beyond the power of mortals, we can not help feeling that he was a being more to be feared and dreaded

than loved. And if we contemplate the more enviable and attractive character of Minerva, the Goddess of Wisdom, taking up her abode among the Athenians, whom she inspired with such love and enthusiasm for the arts and sciences, which they carried to the highest degree of perfection, our admiration is greatly intensified. And yet who does not feel that this Goddess of Wisdom, much as she was adored by the ancients in their blindness and superstition, can never command our highest respect and homage, as she is destitute of that moral beauty and strength which must ever be regarded as the perfection of excellence. What we would, therefore, have you seek after, as possessing the highest value, is moral strength; or, as we may otherwise express it, wholeness, soundness, completeness, and integrity of character. With this as your shield and buckler, you may withstand all the temptations of the world, together with the assaults of wicked and unprincipled men, and exert an influence which will be calculated to refine, elevate, and ennoble all with whom you may be brought into contact. Men of such integrity are greatly needed in every department of life; they are the salt of the earth, to preserve it from moral corruption and putrefaction; beacon lights to warn those who are sailing upon the ocean of life of the dangers and quicksands before them, and at the same time serve as examples to encourage the timid and wavering to the performance of whatever is good and praiseworthy. Possessing such strength and excellence of character, your lives will abound in the fruits of righteousness unto the praise and glory of God.

To attain such moral worth and elevation of character, which should be sought as a treasure of priceless value, is not the work of a day or a year. It is not anything that comes of its own accord any more than physical or intellectual culture. As constant exercise and discipline are necessary to the sound and healthy development of the body and mind, so moral integrity is an acquirement of slow and difficult attainment, so much so that only a comparatively small number possess it. The reason of this lies in the fact that our nature is corrupt and depraved, so that the desires, inclinations, and passions are evil, and tend in this direction, as the sparks fly upward. To live a sensual and sinful life is, therefore, an easy matter. All that any one has to do, in this respect, is to give a loose reign to his passions and appetites, let them have full scope, put no restraints or checks upon them, and walk in the sight of his eyes, and after the desires of his heart, feeling that to-morrow shall be as to-day, only more abundant. It is, however, altogether different with those who would live a moral and upright life, inasmuch as this requires the mortification of the flesh, together with the proper control, regulation, and direction of all the desires, emotions, and passions of the heart, which is naturally deceitful above all things and desperately wicked. Hence it has become a common saying, that the way to Hades is easy and requires no effort, whilst that to the Elysian fields is exceedingly difficult, and requires the greatest amount of courage, toil, and endurance. And I have no doubt that, young as you are, you have all found out by your own short experience that

every advance you have made in virtue or true manliness has been at the sacrifice of ease and comfort, and that whatever integrity you may possess is the result of watchfulness, care, and earnest effort on your part. How appropriate, therefore, the words of the text, "*Be strong, and show thyself a man.*"

Having now seen how important physical, intellectual, and moral strength is, and how intimately connected it is with your own individual efforts, it only remains for me to encourage you to the fullest and most complete cultivation of the nature God has given you, so as to unite and combine all the separate elements in one beautiful whole, that you may be men in the true sense of the term, and so accomplish the great end of your being. Do not neglect or suffer any gift, or power with which you have been endowed to lie dormant as if it were of little or no account. God has created nothing in vain. Hence, every single member or part of our being, complicated as it is, has its place and use, and is so necessary to the completeness of the whole that there would be a serious defect, were it wanting, so that that education, and that only, is of the highest type which takes up and cultivates the different sides of our nature, and unites and combines them into one beautiful whole. Anything short of this is incomplete and one-sided. To refine and strengthen the body, for instance, without any corresponding improvement of the intellect and heart, is to live a sensual, brutish, and materialistic life, as if the great end of human existence were to eat, drink, die, and be no more. So, if the mind be educated at the expense of the body, it, having no basis upon which

to rest, soon becomes weak and sickly, and sinks prematurely to the grave like a rocket that flashes and dazzles the eye for a moment and then disappears. Or, if the heart be neglected, whilst the body and soul are cultured and disciplined, the affections and emotions in this case being suppressed and dried up, the character becomes cold, formal, rationalistic, and stoical, which, although still beautiful, like a plant stripped of its flowers, is, nevertheless, mutilated and imperfect. What is wanted, therefore, to constitute true manhood, is such a complete development of the physical, intellectual, and moral capabilities, in their mutual relation and dependence one upon the other, as to give strength, beauty, and perfection to the whole. And he who has this in the highest degree is best fitted and qualified for the work and business of life, and will glorify God to the greatest extent. To be men, in this sense of the term, is what we would have you all be in the different positions you may be called to fill, whether they be high or low, public or private.

We read of a Roman youth who, on reaching maturity, went into one of the departments where the statues and images of the gods and great men of the nation were placed, who there, in their presence, took off the robe of his boyhood, and put on the manly toga, and vowed, in their presence, to imitate their virtues and deeds, and make for himself a name worthy of his kindred and ancestors. The story, whether true or false, is a beautiful one, and is eminently suggestive and appropriate to the present occasion. You are now, my young friends, members of the Class of 1871, about to make one of the most

important transitions of your life in passing from the narrow precincts of the College out into the broad arena of life. Thus far you have been under the care and instruction of governors and teachers, to whom you have looked in every time of emergency for counsel and direction, as it was meet and proper for you to do. You have been laying a foundation upon which to build; forming plans and characters for the future; arming yourselves for the battle of life, and have been developing and strengthening the physical, intellectual, and moral powers of your nature so as to be fitted to go out into the world and take your place along by the side of those who are now engaged in its stern realities. This period is now passed, and its work, as far as the College is concerned, is done. You have reached maturity, and are no longer to be kept under tutors and professors. It is to be hoped that, with the discipline and culture you have had, you are ready to meet the duties and responsibilities that await you. How important, therefore, as you make the transition, that you lay aside what is boyish and puerile, and assume the bearing and dignity of men, and here, in the presence of God and this vast assembly, resolve that no effort shall be wanting on your part to make your life a grand success, and that wherever your lot may be cast you will always act worthy of the institution at whose crystal fountain you drank. Many things that were allowable and excusable in you as students, in consequence of your age and inexperience, should be laid aside for those that belong to and characterize the man. "When I was a child," said Paul, "I spake as a child, I understood as a child, I thought

as a child; but when I became a man I put away childish things." If you will but heed the thought, so beautifully expressed in these words, you will have all and more than I can say upon this subject.

Be strong and show yourselves men. The age in which we live demands, above everything else, *men—men* of sterling worth and character. We have an abundance of superficiality, artful policy, intrigue, chicanery, and dissimulation; the world is full of cheats, shams, and counterfeits; but true nobility of soul, earnestness and manliness in the maintenance of what is right is, as it ever has been, in great demand. The powers of darkness and sin are marshaling their forces as they have never done; infidelity and unbelief are boldly striking at the established principles of government and religion, whilst science and philosophy, falsely so called, are trying to undermine faith in God and Christianity. To meet and overcome, by the power of truth, all these and other foes, we need men—men true as steel and firm as the adamant rock; men of broad culture and erudition; men who will spurn to stoop to anything that is low and mean; men of high aspirations and pure motives; men of word and action; men who have the fear of God before their eyes, and the love of Jesus in their hearts. With an army of men like this under the leadership of Christ, the Captain of our salvation, there is nothing to fear, for victory will perch itself on our banner.

"Truth crushed to the earth will rise again,
The immortal years of God are hers;
But error, wounded, writhes in pain,
And dies amid her worshippers."

BACCALAUREATE SERMON

TO THE

CLASS OF 1872.

NAMES OF CLASS.

JOHN H. BECK,	Classical,	Springboro, Ohio.
WM. HERR, . . .	“	Galion, Ohio.
WM. H. HERBERT,	“ .	Foglesville, Penn.
DANIEL F. KELLER,	“	Tiffin, Ohio.
JOHN J. LEBERMAN	“ .	Meadville, Penn.
SILAS P. MAUGER,	“	Basil, Ohio.
EDWARD H. OTTING,	“ .	Cincinnati, Ohio.
SOLOMON REAM,	“	Sugar Grove, Ohio.
RICHARD B. REICHARD,	“ .	Lewisburg, Ohio.
LEANDER K. ROYER,	“	Flat Rock, Ohio.
HERMAN I. STERN,	“ .	Louisville, Kentucky.
EDWIN R. WILLIARD,	“	Tiffin, Ohio.
ISAAC CAHILL, .	Scientific,	Liberty Corners, Ohio.
WESLEY S. FOX,	“	Springboro, Ohio.
PHILIP B. KING,	“ .	Tiffin, Ohio.

SERMON.

“This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.”—Philippians iii. 13, 14.

The history of the world furnishes us with few men like the Apostle Paul. It is not every age that gives birth to such characters. He is one of the few great and mighty men, who now and then appear upon the stage of action, demanded by the peculiar wants of the times for the accomplishment of some special work and mission. Such men set agencies at work which will continue to operate to the end of time. The planting of the Church in the Roman Empire, where idolatry and superstition prevailed, demanded a man of extraordinary courage, energy, and perseverance, like what we find in Paul, just as the Reformation of the Sixteenth Century, and other epochs in the history of the world, required a Luther, Zwingli, Calvin, Knox, and others of similar distinguished abilities and attainments.

Whenever any work is to be done, God always furnishes the men for its accomplishment. Having all things in his own hands, he is never wanting in the means necessary to bring his purposes to pass. For sooner may heaven and earth fail than one word of the Lord. In this respect, the history of the world and of the Church furnishes a most interesting subject of study, in that it displays the hand of God so remarkably in raising up the instruments necessary to the onward progress of things, so that wherever we look we see a constant and steady advancement in every department of life.

It is also worthy of remark that those who, in the providence of God, are made to fill a most important part in the drama of life are not always naturally the most gifted and original characters. Great talents, although they are among the choicest gifts of our beneficent Father in heaven, are not essentially necessary to eminence, or success in life. Many not possessed with the genius of a Shakespeare, or a Milton, are, nevertheless, numbered among the benefactors of mankind. We know not, indeed, that Paul was possessed with greater natural endowments than Peter, or some of the other apostles; and yet he was more abundant in labors than all of them, and was chosen by the Spirit of God as the one through whom we have the largest portion of the New Testament Scriptures. What gifts and talents he had, he improved most diligently, and thus went on, from one degree of progress to another, until he at last reached the mark for the prize of the high calling of God in Christ Jesus.

Such a character as this, young gentlemen, is worthy of your most careful study and imitation; and although we may hardly suppose that any of you will ever attain the lofty heights to which the Apostle soared, or accomplish a work equal to that which he did, yet still there is much in his life to stimulate you to the highest and noblest aspirations. For although you may not be called to fill a place in all respects like that which he did, yet you have each one a place to fill, and a work to perform, that will have a most important bearing upon yourselves as well as upon the progress of society. And if you do the work assigned you to the best of your ability, your reward will

be great and glorious, inasmuch as the Master looks more to the diligence and fidelity of his servants than he does to the sphere which they may be called to fill. And, as you are now passing out of your academic course, and taking a step in advance of any you have heretofore occupied, bringing you, as it does, to the entrance of public life, we who have had the charge and direction of your studies, can not let the occasion pass by without a word of counsel and advice, with the hope and prayer that, wherever in the providence of God your lot may be cast, you may act well your part and receive the reward of your diligence.

Every calling that is honest and lawful offers a wide field for the exercise of the highest talents. It should also be the desire and ambition of those who enter these callings to advance and promote them to the extent of their ability. No one should be a drone, or incubus in any department of life, whatever may be its comparative importance. To be such, is a reproach to any one endowed with the noble powers with which God has endowed us. Whatever calling, therefore, you may enter, whether it be the highest or the lowest, let it be your ambition to excel in it, and attain the greatest eminence which it is possible for you to do. In this respect, we have a useful lesson in the life of Paul, who, although called at a late period to the apostleship, nevertheless obtained an enviable distinction, and became more abundant in labors than any of the other apostles of our Lord. And in the words of my text he gives us the secret of his success, which is found in the close application and devotion which he gave to the work to which he felt

himself called. Having recognized the call, or necessity to preach the gospel, he magnified his office, and devoted all the energies of his ardent nature to it. From this time forth nothing could divert him from his appropriate work, which he regarded as the one single object of his life, to which everything had henceforth to be subordinate. Difficulties, dangers, and persecutions, instead of intimidating, only aroused more fully the latent energies of his soul, and made him the more earnest. Neither the entreaties of his friends, nor the threats of his enemies, could make him swerve in the least from what he knew to be the will of God. When one labor was performed, or duty done, whether it was in preaching the gospel in Ephesus, Corinth, or Rome, or suffering some gross indignity for the name and cause of Christ, whose servant he was, he forgot that which was past and done, and went forward cheerfully wherever the Master called him, even though he knew that wherever he went he would be exposed to reproach, imprisonment, and death. Indeed, the world does not present an example of greater moral heroism than we find in Paul, who was willing to suffer the loss of all things for the excellency of the knowledge of Christ. His life furnishes an instance of what a man can do, when he devotes himself wholly to any particular work. Such an example must have lessons for you, starting, as you now do, upon the highway of life, and it is with the desire of exciting noble aspirations in you that I now call your attention to it.

Having finished the course of study prescribed in order to graduation, you are now making an impor-

tant transition in life—one to which you have, no doubt, often looked with anxious solicitude—carrying with you many pleasant recollections. There is no part of life that is filled with so many and varied incidents as that which a young man spends in College. The associations which are here formed are of such a nature as the mind often loves to revert to. It is, in fact, one of the sunniest spots in life's pilgrimage, which we can no more forget than the traveler, after he has finished a long and tedious journey, can forget some pleasant oasis where he sat under the shadow of a wide-spreading oak and refreshed himself amid the fatigues and hardships of the way. Situated as you may be, whether in affluence or poverty, whether in the halls of legislation or the common walks of life, whether you enjoy literary fame or are comparatively unknown, the scenes which you are now leaving will ever and anon intrude themselves upon your mind. There were, doubtless, pleasant remembrances to Paul of the time he sat at the feet of Gamaliel which he would not cast into the sea of forgetfulness. It was not in this sense that he forgot the things that were behind. He would not make any period of his life a blank, even though it may not have been spent in the wisest and best way. Nor would we have you forget the time you have spent in the classic halls of Heidelberg. It is to us, and we trust it is to you, a pleasant, and, in some respects, a sacred period. Having become endeared to you by the intercourse we have had, we, who have led you along and through the fields of knowledge, pointing you here and there to the flowers by which they are beautified and adorned, still bear you in

our hearts, and will not cease to pray that Heaven's rich blessing may rest upon you. We hope never to forget the years we have labored and toiled with you; and, although they are now past, they will still hold a place in our memories. So we would have you look back from whatever position you may occupy to the time you have spent in your academic studies as the ones in which you have laid the foundation for what success you may attain in life. Cherish all that has been pleasant and ennobling in the intercourse you have had with those to whom you have been allied; and, in the pleasant recollection of by-gone years, labor, as occasion may offer, for the prosperity and success of your *Alma Mater*.

The period you are now finishing is one you can not well overestimate, even though you have been, to a great extent, shut out from the active duties of life; for, although you have not been pleading at the bar with the view of having justice meted out to those who have been wronged and oppressed; although you have not stood in the pulpit entreating men in Christ's stead to become reconciled to God; although you have not been in the arena of political life, carried along as too many are by its turbid waters; although you have not been by the bedside of the sick and dying, administering the healing art with the view of alleviating the sufferings of your fellow-men, and prolonging useful lives; and although you have not been tilling the soil, or reaping a rich harvest of fruit as the reward of your labor, yet, notwithstanding all this, these years of dull and dry study, as some of you may, perhaps, term them, have been, if rightly improved, as important as any you

may ever spend. Everything has its proper time and place. As seed-time and harvest, summer and winter, heat and cold, all have their place, and the one exerts its influence upon the other, so it is with the different periods in the life of man. No one is complete in itself, or independent of the other, but all combine to make our life what God designed it should be. Any neglect or wrong done to one period will, and must, in the nature of the case, affect all the rest more or less. In this view of the subject, the time you have spent in College preparing yourselves for the work and business of life has been of great importance. As constant and healthy exercise is necessary to develop the powers of our physical nature, so patient toil and study are equally necessary to unfold and strengthen the powers of the mind, so as to fit it for its appropriate work. Self-made men, as they are sometimes called, are like angels' visits—few and far between. Careful observation and calculation have demonstrated that more than three-fourths of those who occupy the highest and most responsible positions in life have passed through the same rigid academic training to which you have been subjected. It is, indeed, the royal road to eminence and usefulness in the world. Those who disregard and speak against it, and seek a shorter and easier course, more congenial to the sluggard, seldom ever attain to more than ordinary superficiality, which can only sustain itself for a short time, and is then on the wing in pursuit of something else. To what else are we so much to attribute the changes and removals that are constantly going on with a certain class of persons as a want of fitness and prepa-

ration for the positions they occupy. Superficiality and quackery soon tell all they know, and are, therefore, ever in search of new fields, so that the soles of their feet have no rest. The most effectual antidote to everything of this kind is a thorough preparation in the period of youth for whatever calling in life any one may be designed. Pythagoras well understood this in that he required his students to spend four years of thought and study before they were permitted to speak upon any subject, affirming that it was necessary first to have something to say before they made the attempt. As Plato would not have been the profound philosopher and dialectician he was, had it not been for the eight years of instruction he received of Socrates, the greatest of Grecian sages; and as Aristotle would not have been the universal genius he was, having traversed almost every department of literature, had it not been for the twenty years of discipline he had with Plato; so the years of toil and study spent in our schools and colleges are of equal importance in fitting the youth of the present day for the active duties of life. The only regret we can, or ought to have is that so few are led to look upon it in its true light, and enjoy the advantages it affords. Considering the wealth of our people, and the facilities they enjoy to fit their children for the highest usefulness, it is sad to think that there are so few who have more than a superficial education, and are thus unprepared for the ordinary avocations of life.

In this view of the subject, you may well feel gratified, young gentlemen, that you did not tire in your course, and hasten upon the arena of pub-

lic life before you had a thorough preparation for it. You may yet live to see that the race is not always to the swift, nor the battle to the strong. It is better to go slow and sure, and see that every stone and brick which you lay is well polished and fitted for the place it is made to occupy, that you may not be under the necessity of taking down what you have built and laying the foundation anew. There is often much time and labor spent uselessly in this way by those who have no proper preparation for their vocation, and, as a matter of course, accomplish little in the end.

Passing, as you now do, from your academic career to that which lies before you, let the example of the Apostle, as recorded in my text, induce you to devote your whole strength and energy to the calling for which you have been endeavoring to fit yourselves. Forgetting that which is behind and finished, look to that which lies before you, and do with all your might what your hands find to do, remembering, as you go along, what you must have long since learned, that there is no excellence without labor. Keep your eye fixed upon the mark for the prize of your calling, and make manly efforts to reach it. Those who have preceded you, and obtained a high distinction, have, as a rule, realized their hopes and aspirations only after years of patient labor. It is, indeed, only as you prove yourselves true, in that which is least, that you are at all prepared to occupy higher and more responsible positions. If a man does not improve one talent, he is not to be intrusted with two or more. There is in this, as in every other department of life, an

order to which we are to conform. As no one becomes a skillful mechanic by a few strokes of the hammer, or a distinguished painter by a few touches of the pencil, or an eminent scholar by a few hours of study, so no one attains, or is fitted to occupy, a high and lofty position in life who does not prepare himself for such advancement by the labor and discipline necessary thereto. It is, perhaps, one of the greatest mistakes to which young men are liable, that they are too ready to become disheartened, and to give up in despair if they do not, in a few years, attain the eminence which required a life of toil on the part of their fathers. Many a one who has stopped short in his course, and failed thereby to gain the crown, would, no doubt, have reached more than ordinary mediocrity had he only continued in the way of well-doing. Whilst, therefore, we would advise you to set your mark high as you enter the arena of life, we would, at the same time, urge you to keep pressing patiently toward it, even though it may require years of self-denial and toil to reach it.

In close and intimate connection with the thought to which we have thus adverted, is the appropriate and expressive motto which you have adopted as the watchword of your class—*After the struggle is the crown*. Make this the guiding star of your life, and endeavor to catch the inspiration it is calculated to kindle in the breast of every generous youth, and you will be led on from one conquest to another until you attain the crown after which you are striving. There is no truth more clearly demonstrated in the history of the past than this. God is not slack concerning his promises, as some men count

slackness. Having established fixed and unalterable principles in his government, there is nothing surer than their steady and invariable results. As certain as it is that those who labor with their hands, and do the things that are right and proper, will have their bread made sure, so certain is it that patient and persevering struggles, in any and everything that is honorable and praiseworthy, will, sooner or later, be crowned with success. To deny this would be to contravene the order and arrangement of Divine Providence, and to falsify the history of the past, the uniform and concurrent testimony of which is that glory, honor, and immortality are the sure and inevitable results of patient perseverance in well-doing; whilst tribulation, anguish, and distress shall come upon every soul that does evil. The operation and results of these principles are just as certain as that day and night succeed each other. And, as the violation or interruption of any of the laws that pertain to the physical world would break the harmony of the spheres, equally disastrous would it be in the moral government of God, were there any doubt or uncertainty as to the final result of a life of devotion and perseverance in well-doing. Not, indeed, that we may always expect the result in the exact form in which men anticipate and desire it, for in this respect there is not unfrequently a great disappointment. Many labor hard to become wealthy, and yet die poor, whilst many strive after the honors of the world without ever obtaining them. There are, in fact, those in every department of life who make miserable failures, and struggle hard without ever wearing any crown. This, however, is not be-

cause there is any uncertainty in the operation of the principles and laws that characterize the government of God, as though the hand of the diligent would not prosper, or that those who honor and serve God would receive no reward. Were this the case, there would be no incentive to a life of devotion, either in the physical or moral world, and the energies of men would be completely paralyzed, so that we are to attribute these failures to human imperfection, and to the want of a proper understanding and application of the principles that pertain to well-doing, showing the great importance which there is in a man striving lawfully if he would wear the crown.

The history of the world does not furnish us with a more striking illustration of the truth, that after the struggle is the crown, than the life, labors, and triumphant death of the Apostle. His, as you well know, was a struggle of no ordinary character. The account which he himself gives, in the eleventh chapter of Second Corinthians, of his labors and sufferings, is such as to excite the greatest sympathy and admiration of his heroic endurance, as well as astonishment how it was possible for him to continue as long as he did under the pressure of such opposition and persecution. And yet, in the midst of all, we see him hopeful and persevering, forgetting the things that were behind, and pressing toward the mark for the prize of his high calling of God in Christ Jesus. Looking at all he suffered and did, there is reason to believe, that of all who have devoted themselves to the spread of the gospel, whether at home or abroad, there is no life that is so eventful and that comprises so much as that of the Apostle Paul, so that we need

not wonder that it occasioned the joy it did as he reviewed it in the near approach of death, saying, "I am now ready to be offered up, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me at that day."

With such an example of usefulness, activity, and heroic endurance, with all that is grand and glorious in life itself to stimulate and excite you to noble deeds, as you now leave the classic halls of Heidelberg to enter the great contest that is going on in the world, we cherish the fond hope, young gentlemen, that you will endeavor to make your lives a success in whatever department you may enter. To do this much will depend upon yourselves. Every man must, after all, work out the problem of his own life. What we have thus far done for you, and what others may hereafter do, will only be calculated to awaken and arouse the latent energies of your mind, in the hope that you yourselves may employ and direct them in the accomplishment of great and good results. The office of the teacher is not by any means to do the work of the pupil, but only to awaken in him a consciousness of his own power, and thus excite him to do for himself that which he alone can and must do if he would ever accomplish and attain the true end of life. This work we have endeavored to do during the time you have been under our care and instruction. And having impressed it upon you as the first great lesson, without which all other teaching will be of comparatively little importance,

we trust that you will go forth to the battle of life, feeling that you, too, have a work to do, and that God has and will give you the ability and strength necessary to its performance. Thus equipped and armed, you will be equal to every emergency that may arise, if you prove true to, and acquit yourselves like men.

There is much that ought to excite in you the highest aspirations as you look out upon the world upon which you are about to enter. The domain of truth is not yet explored in all its various departments. What has thus far been done has only revealed the vast treasures that are still hidden. No department of science has been carried to perfection. For aught we know there may be some of the richest gems of truth that are yet to be discovered, inviting the search and investigation of every lover of truth.

There is much, also, to be done to alleviate the condition of the race. Wherever you look there is much ignorance, superstition, suffering, and misery. As Paul felt every noble impulse of his nature stirred within him, as he beheld from Mars' Hill the idolatry and degradation of the Athenians, notwithstanding all their philosophy and advancement in the arts of civilized life, so the present moral condition of the world ought to excite your sympathies and induce you to devote all the power God has given you to improve and better it to the extent of your ability.

There is room in the Church and world for all kinds of workers. The poorest and least recognized have their place and are as much needed as the rich and learned. There is, therefore, a place for you, if you only have a mind to work. As the sparkling jewels

of a watch can not say to the mainspring, which lies in modest coil by their side, *We have no need of thee*, and as this again can not say to the tiniest cog-wheel, *I have no need of thee*, as the whole would stop if it were wanting, so, according to the wisdom of our beneficent Creator, we have all a place to fill, a work to perform. No one, therefore, need or should stand idle, as if there were nothing for him to do:

“A sacred burden is the life you bear;
Look on it, lift it, bear it solemnly,
Stand up and walk beneath it steadfastly,
Fail not for sorrow, falter not for sin,
But onward, upward, till the goal you win.”

BACCALAUREATE SERMON

TO THE

CLASS OF 1873.

NAMES OF CLASS.

WILLIAM M. ANDREWS, Classical, Sharon, Ohio.
JOHN H. CARSON, Classical, . Fairfield, Ohio.
REUBEN KELLER, Classical, . Sulphur Springs, O.
CHRIST. C. CREGER, Scientific, . Tiffin, Ohio.
FRED. P. HARTMETZ, Scientific, Philadelphia, Penn.
WILSON W. KELLER, Scientific, Tiffin, Ohio.
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SERMON.

“I am glorified in them.” John xvii. 10.

THESE were among the last words spoken by Christ when on earth, and contain one of the reasons which he gave for the preservation and protection of the disciples he was about to leave behind in the world. While he was with them he kept and defended them from the evils to which they were exposed. But as he was soon to be separated from them by a cruel and ignominious death, having finished the work for which he had come into the world, he commended them to the care and protection of his Father in heaven, saying, “Holy Father, keep through thine own name those whom thou hast given me.” And in the text he gives the reason why he desired their preservation, saying, “I am glorified in them.”

It must have been a source of great pleasure to the Redeemer of the world to know, that the disciples he had chosen and called into his service would, with one exception, prove true to him, when he would be no longer bodily present with them, as he had been, and that they would maintain the cause, and carry forward the work for which he had come into the world. This joy, no doubt, greatly overbalanced the sorrow and grief which the hypocrisy and treachery of Judas occasioned.

We are all so constituted as to rejoice when we see those whom we have taken into our confidence and esteem act worthy of themselves and us. Parents have great pleasure in seeing their children rise to respectability and influence. Ministers rejoice when those to whom they minister in holy things walk

worthily of their calling. Rulers are delighted when the people obey the laws and maintain the honor and authority of the state. Nor can I disguise the fact, my young friends, that we, who have had you under our care and instruction for the last few years, have a deep solicitude and anxiety that when you take your departure from us, and go out into the busy world, you may act worthy of yourselves and us, so as to be a credit and honor to the institution with which you have been associated.

The persons to whom Christ refers in the text as those through whom he would be glorified were the disciples whom he had called into his service and constituted members of his kingdom. In one sense he will be glorified in all his creatures, in the condemnation of the wicked, as well as in the justification of the righteous; for such are his dealings toward the children of men, that those who refuse to submit to his authority and rule will deserve the punishment inflicted upon them, no less than those who love and serve him will be entitled to the rewards conferred upon them. The sentence in either case will be just and right, and as such it will be honoring to Christ. It is, however, in a special and peculiar sense that Christ is glorified in his disciples, and it is to this we desire to call attention at this time.

To glorify any one in the sense in which it is used in the text is to honor and magnify him, and hold him up to the admiration and delight of others, so as to cause him to be loved and esteemed. It is in this sense God is glorified in his works; for the more we study and consider them the more we see that is worthy of his being and character. In this way every

thing above, around, beneath, and within us, declares his glory, wisdom, goodness, and power. So when Christ says in the text that he is *glorified in his disciples*, he means there will be that in them, in their spirit, life, walk, conversation, and character, that which will be a credit and honor to him, as their Lord and Master. And as there are many ways in which he is thus glorified in them, I shall now refer to the most prominent, hoping thereby to stir up in you all the desire of accomplishing this object to the fullest extent.

And in doing this, I would remark, in the first place, that Christ is glorified in his disciples when they *receive and publish the doctrines he has taught*. One great end for which he came into the world was to make known the mind and will of God concerning our redemption. With the entrance of sin into the world the understanding became darkened, so that the light and knowledge which man had originally was gradually lost. His condition became more and more hopeless, until the darkness and gloom that hung over him became appalling, with no hope of deliverance. The world, with all its wisdom, did not, and could not, know God. The cry of despair was heard on all sides. To dispel this dark cloud that overspread the mind, and bring deliverance to those who sat in the region and shadow of death, Christ came, bringing life and immortality to light. With his advent a new and heavenly light began to dawn, which will continue to shine with increased brightness until it will illuminate all the dark places of the earth. Hence he is represented as *the true Light, that lighteth every man that cometh into the world*.

What this light is which Christ brought into the world no one need be ignorant of, as we have a true and faithful record of his teaching in the New Testament Scriptures, by those who were eye and ear witnesses of all he said and did. This being open to the search and investigation of all, and being taught in the family, Sunday-school, and pulpit, it is presumable that all who live in a Christian land are familiar with the revelation Christ has made, which is full and complete, embracing all that is necessary to our salvation.

To receive and publish these doctrines of Christ is honoring to him, inasmuch as they furnish the most conclusive evidence of his divine and exalted character, and of the benign influence of the religion which he has established. In vain do we search for anything like it among all the systems of philosophy and religion that have been devised. The writings of the wisest sages of ancient or modern times bear no comparison to the teachings of Christ; for, according to the confession of his enemies, *never man spake as he did*. Truths which ages had desparingly sought to unravel, and bring out to the consciousness of men, are enunciated with such clearness and comprehensiveness that even those who are unlearned in the sciences of the world have no difficulty in understanding. The fact is the instructions of Christ surpass all others as much as the sun outshines the stars. He is the teacher of all teachers, himself the way, the truth, the life, so that no one can come to God except by him. There is nothing wanted in the revelation he has made. It is perfect and unique. After centuries

of discovery, criticism, and progress in the arts and sciences, no weakness or imperfection has been discovered in it. Like its Author, it is the miracle of the ages, above all criticism. It has light to dispel the darkness and gloom which sin has brought into the world; it has consolation for the sorrowing; joy for the disconsolate; manna for the hungry; water for the thirsty; peace for the troubled conscience; rest for the weary; in short, earth has no sorrow, ache, or pain, for which it does not furnish a remedy. Surely a religion like this, adapted to all classes and conditions of society, whether rich or poor, bond or free, young or old, must be honoring to its Author.

Any one acquainted with the past history of the Church knows that persistent and earnest efforts have been made, in accordance with the command of Christ, to have the gospel carried to and preached in all lands. And so extensive and successful have these efforts been that Christianity has already obtained a footing in the principal nations of the earth, and bids fair, in a comparatively short time, to become the religion of the world. This it has done in the face of the most determined opposition, which, instead of abating the zeal and devotion of the followers of Christ, has only made them the more earnest. Many have sacrificed the comforts and endearments of home, and gone to the dark and benighted regions of the earth, at the risk of all that was dear to them, in order that they might plant the standard of the cross amid the abominations of pagan idolatry. There never has been a cause that has enlisted so many in its behalf as Christianity. The means that are now

employed by the Church for the Christianization of the world are of the broadest and most comprehensive character. Bibles and tracts are published and circulated by the thousands and millions, whilst the number of faithful and devoted missionaries who are laboring in foreign fields is exceedingly large, all of whom are sustained and supported by the voluntary contributions of Christians. The amount annually expended in the spread of the gospel is almost beyond calculation. Looking, therefore, at all that has been done in the past, and at what is now being done by the disciples of Christ for the final triumph of Christianity, we need not wonder that he should have desired their preservation, as he would be glorified by their efforts to extend and build up his kingdom in every part of the world.

I remark, again, that Christ is glorified in his disciples, inasmuch as they *all possess his mind and spirit*. How it is that there is such an intimate relation between him and them we need not stop to inquire. The fact is patent to all, who have given any attention to the subject, that just as soon as any one embraces Christianity there is a bond of sympathy and union that springs up between him and Christ that nothing can quench or destroy. Christ lives in him and he in Christ, effecting a union such as is found no where else. We have many instances of the warm and abiding friendship that has unconsciously sprung up between teacher and pupil. Some men have a wonderful power and magnetism about them, so that those who come within the circle of their influence are charmed in a way they can not

resist. Thus Socrates is said to have so captivated those who were even at first repulsed by his unseemly personal appearance, by the power of his eloquence and the persuasiveness of his manner, that it was next to impossible for them to break the coil by which he drew them to himself. The Athenians, seeing the power he had over the youth of the city, became alarmed for its safety, and, not understanding the great philosopher, for such he was, nor the influence of his teaching, had him condemned as a corrupter of morals. In like manner there have been others who have so powerfully impressed their views and spirit upon those who have heard them that they have been ready to sacrifice everything in their behalf. And yet of all the great and wonderful teachers the world has produced, from Socrates to the present time, where is there one who has so impressed himself upon his followers as Christ? There is something wonderful; yea, more, there is something divine, in the power of his teaching; so that if we had nothing else, we might infer from this alone that he was more than human. He did not deal in vague generalities, nor amuse those who heard him with fine-spun theories and imaginary speculations, but addressed himself directly to the heart, so that his words were spirit and life, quickening those who were dead in trespasses and sins to a life of holiness and purity, in consequence of which his disciples were animated with a new and divine power, by which they became united to him as the branch is united to the vine. Hence Christianity, as taught by Christ, is more than a code of laws or system of doc-

trine. For, had he merely established a school of philosophy, as Plato and Aristotle of ancient, and Locke and Kant, of modern times did, his teaching, however excellent it might have been, would long since have lost its power, and been supplanted by something else. There was more, therefore, in the instructions of Christ than in any one who preceded him, not even excepting the prophets of old, who spake as they were moved by the Holy Ghost. No one can contemplate Christ, even as a teacher, without feeling that he stands immeasurably far above all others, and that the truths which he taught have such a power and influence upon his disciples as to bind them to him in the closest ties of relationship, so that all those who are joined to him become one spirit with him. And it is the possession of this spirit, more than anything else, that constitutes discipleship in the school of Christ; for if any man have not the Spirit of Christ he is none of his. The fact, therefore, that all who are the disciples of Christ are made to possess his Spirit, and thus constitute one brotherhood, animated by a common aim and purpose, and bound together by ties of affection that are stronger than death, is honoring to him in the highest degree.

And if the possession of the Spirit of Christ by his disciples is honoring to him, its *manifestation and operation*, as seen in their walk and conversation, is no less so. Christianity, as all must know, is more than a mere form, or name; it is the power of a new life in the soul, working in man, as leaven does in the meal in which it is put, or as the plastic power works in the plant or tree, causing the life-principle,

which lies in the germ, to diffuse and make itself felt in every leaf, twig and branch. So the Spirit of Christ, when it takes possession of the heart, will so control the thinking, feeling, willing and acting of those who possess it, as to bring them more and more under its influence, until, at last, every thought, purpose and desire is made to harmonize with the Divine will. Hence no man can have the Spirit of Christ and live like an atheist, or worldling, any more than a good tree can produce evil fruit, or a corrupt tree good fruit. Resemblances there may be in the morality of the world, which look so much like the fruits of the Spirit that it may be difficult for us to distinguish between the true and the false; and yet, after all, there can be no real affinity or union; for what concord has sin with holiness, light with darkness, Christ with Belial? These being directly opposite to each other, they can no more be found together in the kingdom of grace than it is possible in the natural world to gather figs from thorns, or grapes from thistles. As the Spirit of Christ is, therefore, active in producing its appropriate fruits, which are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance, which are just the opposite of the works of the flesh, it must be honoring to him to see the manifestation of these fruits in the life and conduct of his followers, inasmuch as they are always elevating and ennobling in their influence, and constitute the highest style of manhood. And although they are not found perfect in any one as they were in Christ, yet, after making all proper allowance, it must still be apparent to the most casual observer that the difference between those

who have the Spirit of Christ and those who have the spirit of the world is such as to bring great credit and glory to him, as it is through him they have been made to differ.

Christ is glorified, again, in his disciples by *the love and esteem* in which he is held. There is nothing more commendable and praiseworthy to any one, whether he be a teacher, philosopher, legislator, general, or founder of a new religion, than to be held in grateful recollection by those with whom he has been associated. What is there, for instance, that sheds such luster upon the character of our immortal Washington as the grateful remembrance and universal esteem in which he is held by every American citizen? Children repeat his name with as much respect and veneration as the aged sire, and love to speak of him as the first in war, the first in peace, and the first in the hearts of his countrymen. His memory will always be held in grateful recollection, and will never be forgotten, so long as our liberty and independence last. There are also other names, which, if not so dear as that of Washington, are still mentioned with fond recollection, and will be handed down from generation to generation as a rich and precious legacy. And yet, illustrious as these examples are, they are but faint and imperfect comparisons of the honor and esteem in which Christ is held by his disciples. Tender as is the love of a mother for the child she bore, and warm as is the affection of a sister for the brother that grew up by her side, it is not like the love of Christ, which no fires of persecution, nor trials, nor buffeting, nor dangers can extinguish. "For who," says Paul,

who was himself tried as perhaps no one else "shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." This, although very bold and confident language, has, nevertheless, been expressive of the views and feelings of thousands in all ages of the Church. There is, in fact, no love like that which the disciple has for Christ; for, said he, "If any man will come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he can not be my disciple;" by which he meant that our love to him must be so much stronger and more fervent than that which we have for any other person or thing; that the love which we have for these lower objects may, by way of contrast, be called hated in comparison with that which we have to Christ. How beautifully, too, all this has been exemplified in the history of the Church, which is but a record of the toils, hardships, sacrifices, privations, sufferings and deaths endured for the name and sake of Christ. Many have followed him to prison and death, spurning with contempt the offer of pardon and deliverance if they would but renounce their allegiance to him, and have sung praises to Christ in the midst of flames and tortures beyond expression, in the con-

fident hope of a better and more enduring inheritance in heaven. What could bring greater glory to Christ than such triumphs of love on the part of his friends and disciples? Alexander, Cæsar, and Napoleon established great and powerful kingdoms, which wielded a mighty influence for a time, and then crumbled and fell to pieces by internal broils and contentions, whilst Christ founded his kingdom on the principle of love, which has so united and bound his followers to him and one another that it has been steadily growing for more than eighteen centuries, notwithstanding the combined opposition of men and devils, and is to-day more firmly rooted and grounded in the hearts of his disciples than it ever was; for there are without doubt more now who would lay down their lives for him, if the sacrifice were demanded, than there ever were. Surely Christ is glorified in such constancy, love and affection on the part of his disciples.

I remark, again, that Christ is glorified in his disciples by the *zeal and activity which* they have always manifested in his cause. It is really wonderful what agencies and forces have been started for the amelioration and elevation of mankind, since the introduction of *Christianity eighteen centuries ago*. The world has moved on toward the final consummation of things with a speed never known before. Civilization, commerce, art, science, literature, and many other things connected with the well-being of society, have received such an impetus that they are scattering their blessings far and wide. And can any one, who has watched the progress that has been going on in every department of life, with a view of finding out its secret, hidden

cause, be at any loss to see that Christianity, as it has been unfolding itself through the Church, the pillar and ground of the truth, is the power that is quickening, reforming and regenerating the world? Take this away, and stop, if it were possible, all the agencies that have been started, kept in motion, and that are now employed by the followers of Christ for the Christianization of the race, and how soon would the wheels of progress stand still, and the world go back to its former helplessness and degeneracy? And, although the Church has never come up to the full measure of zeal and activity which it ought to have had, yet, imperfect as it has been, it has nevertheless been the greatest factor in the progress that has been going on. Christianity, as we may infer from its past history, is inspiring and life-giving in its effects; so that those who are brought under its influence are impelled, as it were, by the constraining love of Christ, to a life of earnest and unremitting efforts in its behalf. We see this beautifully illustrated in the apostles and their associates, who, as soon as their Master had ascended into heaven, went everywhere, in the face of the most cruel persecution, obloquy, and reproach, with true missionary zeal, preaching the gospel of the kingdom. And so indefatigable and persistent were they in their efforts, that the new faith spread with astonishing rapidity in every part of the Roman Empire, and even worked its way to the throne of the Cæsars, in the course of a few centuries. And if we follow it in its progress to the present day, we will see that there has been no period in the history of the Church, not even in the Dark Ages, when its true light and glory were greatly

obscured, when there has not been a great deal of zeal and activity for the spread of the gospel. And if we look around and see all that is being done at home and abroad, in Christian and heathen lands, for the conversion of the world to Christ, including the preaching of the gospel in thousands of pulpits on each returning Lord's Day, the instruction in the Sunday-school and family, the publication and circulation of the Bible and other religious books in the different languages of the earth, with the vast amount of missionary labor that is employed, we have one of the grandest sights upon which the eye can rest, and a sure guarantee of the speedy fulfillment of prophecy, which declares that the kingdoms of this world shall all be given to Christ, and that every knee shall bow to him, and every tongue, confess him to be Lord, to the glory of God the Father.

Did the time allow, we might show, that as a father is honored by a dutiful son, a master by the respect of his servants, and a king by the esteem of his subjects, so Christ is glorified by the prompt, cheerful, hearty, and unreserved obedience of his disciples to all his commands, whatever they may be. But we must leave this and other thoughts to your own reflections, whilst we would merely add, that the appearance of Christians in the world is honoring to Christ, as it is altogether through him that they are *such*; for it was his love that redeemed them; his spirit that regenerated them; his righteousness that justified them; his grace that sustains and saves them; his word that sanctifies and comforts them; in short, all they have, and are, and hope to be, is due to him, and him alone. And when

the labors and conflicts of life are over, and they appear in heaven, washed and redeemed from all their sins, he will then be glorified to the fullest extent, as they will all unite in that new song, which none but the spirits of the just can sing, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion, forever and ever."

And now, my young friends, members of the Class of 1873, it only remains for me, in a few words, to urge upon you, by way of application, the duty of honoring Christ, who has the first and highest claim upon you, knowing, as we do, that just in proportion as you honor Christ will you honor us and the institution that has taken you into its fond embrace, and endeavored to start you on the highway to success and prosperity. You all have it in your power to make men and women of yourselves. God has given you talents which, if rightly improved, are sufficient to make your influence felt in any position you may occupy. The world also kindly invites you to enter the arena, and offers you its confidence and trust, provided you act worthy of yourselves and it. And if you fail, with all there is to urge you on to manly effort, your regret will be bitter over the loss you will sustain:

"For of all sad words of tongue or pen,
The saddest are these, 'It might have been.'"

You will bear me witness that in all the instruction you have received whilst connected with the College, the professors have sought, both by precept and example, to excite in you the brightest hopes and loftiest anticipation, and if you now, on taking your leave of

us, make it your constant endeavor to put into practical effect what you have received, and build upon it as a foundation, we have no doubt but that success will perch itself upon your banner, and that life will be a comfort to you and a benefit to others.

And now, as the relation that has existed between us, for several years, is soon to be severed, I desire to give special prominence to the thought to which I have often referred, so that you may never lose sight of it, but keep it before your eyes as the guiding star of your life, that if you would attain the true end of your being, you must seek to honor Christ in all you do. It is not for you, any more than for any one else, to thrust Christ aside, and attain true manhood independent of him. The attempt has been made again and again, and has failed as often as made. Skepticism and unbelief will give you poor comfort in the hour of need and trial, as many have found to their sorrow. Nor will anything the world has to offer meet the demands of your moral nature. In Jesus, and in him alone, is found wealth, honor, and pleasure, with all the soul can desire ; for

"Should earth's vain treasures all depart
Of this dear gift possessed ;
I'd clasp it to my joyful heart,
And be forever bless'd."

The occasion is one of special interest to us all. It is, indeed, a grand sight to see a band of youth step out into the world to join the forces that are battling for the cause of Christ and humanity. There is a story told of Philopœmen, the last of the Greeks to which we may refer, that when he entered the theater at the celebration of the Nemean games, attended by

a number of young men in their military cloaks and scarlet vests, that the audience was so impressed with the grandeur of the scene that they unconsciously arose to their feet and welcomed them with loud plaudits. So, I have no doubt, my young friends, that the congregation assembled here to-night turn their eyes to you with intense solicitude, and unite their prayers with ours, that Heaven's blessing may rest upon you as you enter a grander theater of action, than ever presented itself in the Nemean, or Olympic, games. And if you anxiously ask, as you take this step,

“What shall I do to be forever known,

Thy duty ever?

But this did full many who sleep unknown,

Oh never, never,

Think'st thou, perchance, that they remain unknown,

Whom thou know'st not,

By angel trumps in heaven their praise is blown,

Divine their lot.”

BACCALAUREATE SERMON

TO THE

CLASS OF 1874.

NAMES OF CLASS :

LEWIS GROSENBAUGH,	Classical,	.	Canton, Ohio.
CHARLES F. KRIETE,	"	.	Franklin, Wis.
CHARLES M. SCHAAF,	"	.	Sandusky, Ohio.
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SERMON.

“Young men likewise exhort to be sober-minded.”—Titus ii. 6.

It has been well said that the Bible is the most wonderful of all books. Every view we can take of it, whether we consider the character of its contents, or the evidence with which it comes to us as a revelation from God, impresses us with its divinity. There is, in fact, no comparison between it and the Vedas, the Koran, or any of the writings of the sages of this world.

The thought to which we would here refer, by way of introduction, is the wonderfully specific character of the Bible. It does not deal in vague generalities; but addresses itself to every class in society, and gives the wisest and best counsels, which, if followed, are calculated to promote the highest good of all concerned. It speaks to kings and subjects, masters and servants, the high and low, the rich and poor, the bond and free, the young and old, the learned and unlearned, male and female. Yea, so specific is it in the instructions it gives, that there is not a single phase of society or condition in life that is overlooked. There is something for each and for all, so that it contains a treasure of more value than all the gold of Ophir, or the most precious gems that have ever been dug out of the earth. Surely a Book of such wonderful comprehensiveness and particularity must be from God, with whom is all wisdom and knowledge.

In the chapter from which my text is taken, we have a forcible illustration of this particular feature of the Bible, in that we hear Paul say to Titus, his own son in the faith, “Speak thou the things which be-

come sound doctrine; that the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, obedient to their own husbands, that the word of God be not blasphemed. Young men likewise *exhort to be sober-minded.*"

In these few verses we have a rich cluster of the practical duties which grow out of the common relations which we sustain to each other, which, for clearness, simplicity, conciseness, and good common sense, can not be surpassed, if, indeed, equaled, upon which volumes might be written without exhausting their meaning.

The circumstances under which we have met to-night naturally suggest the propriety of the counsel here addressed to *young men to be sober-minded*. The simple fact, that these words contain all that Paul desired Titus to impress upon young men, is sufficient of itself to show that he regarded them as comprehending all that the peculiarity of their situation required. For, if they are sober-minded in the sense in which the Apostle uses the term, they may be said to possess, in themselves and in the habits they have formed, such strength and power as will enable them to resist the temptations of life, and stand firm in the great struggle in which we are all called to engage.

Let us, first of all, consider what we are to understand by *sober-mindedness* in its relation to the young. Every age and period of life has its peculiar phase

and characteristic. As light reflected through glass of different colors is shaded differently, so the various periods of life have their peculiarities by which one may be distinguished from the other. Youth, with all its fire and ardor, may not be expected to move with the same caution and gravity which we ordinarily expect of those who are advanced in life. We may indeed say, that all the graces which adorn and beautify the Christian are more or less modified by the age and temperament of those who possess them. As no two stars shine with the same luster, and no two faces are exactly alike, notwithstanding the close resemblance they have to each other, so we find an endless variety in every department of life. Hence, when we speak of sober-mindedness in its relation to the young, although the same as to its elements, or component parts, with that of those more advanced in life, it is, nevertheless, differently shaded and modified. And yet, modified as it may be, by all that is peculiar to each period of life, it is still necessary for all, and especially for the young, so that Paul, in writing to Titus, could say, "*Young men likewise exhort to be sober-minded.*"

What, then, is it to be sober-minded? Many answers may be given to this question, which, although differently worded, must, after all, possess substantially the same meaning, which we may define as soundness and integrity of mind, or as that state in which its powers and activities are kept in balance, so that each performs its appropriate work without any injury, or wrong to the others. The mind, although a simple, spiritual entity, unfolds itself in a variety of operations. There is, indeed, no such thing as set-

ting bounds to its activities; for, whether we view it as the intellect, and follow it in all its efforts to know and apprehend the truth; or consider the sensibilities, and attempt to enumerate the desires, pleasures, appetites, passions, hopes, and fears, of which it is susceptible; or if we contemplate it in its elective capacity, balancing and weighing motives, sometimes deciding in one way and then in another, we are amazed at its wonderful pliability, and the great variety of operations of which it is susceptible. Unfolding and developing itself, therefore, in such a multiplicity of forms, sober-mindedness becomes one of the first requisites; for, if there be no restraint, or healthful regulation of these various activities and powers, all must, of necessity, result in confusion and anarchy. Man has been *fearfully* as well as *wonderfully* made; and is just as capable, when under the influence of passion and wild excitement, of producing misery and wretchedness, as he is of producing the opposite results, when under the guidance and control of reason. As the body is always injured, and its health and vigor impaired, whenever any undue prominence is given to one or more of its members, so, in like manner, the health, the vigor, and soundness of the mind can be preserved and maintained only by a proper regulation and direction of all its powers. To be sober-minded, therefore, is to keep the activities of the soul properly balanced, so that each and every power may act in concert with all the rest without producing any friction, or disturbance in its appropriate work. Sober-mindedness may also be defined as evenness of mind, calmness and self-possession, looking upon things quietly as they are, without

becoming excited on the one hand, or sinking into despondency and apathy on the other—doing with all our might the work God has given us; or, to express it in other words, we would say that sober-mindedness, in its relation to the young, is the union of the seriousness and gravity of age with the joyousness and hilarity of youth. As thus defined, it is neither light-mindedness nor sternness, it is neither frivolity nor stoicism; but a calm, dignified self-possession of mind—a quality of rare excellence, and of essential importance to true manhood.

As thus viewed, sober-mindedness is something very different from melancholy, taciturnity, or moroseness. God never designed, in the creation of man, or in the wise and happy arrangement he has made of everything around us, that any of his creatures should pass their time upon earth under a load of sorrow and dejection of spirit; nor is there anything in Christianity, when rightly understood, that is calculated to lessen our joys and comforts. This world, although resting under the curse of sin, in consequence of which it groans under the accumulated load of suffering and distress, with which it is filled, has, notwithstanding all this, much to alleviate and make comfortable the condition of man. Wherever we look around us, we see much that is indicative of happiness and pleasure. The birds warble their sweet note with the greatest apparent glee as they fly from tree to tree; the bees hum as they gather their honey; the lambs skip with playful sport upon the hills and in the meadows; the herds graze upon the plains; the winds whistle, and the brooks sparkle with joy as they glide along by our side. Yea, all nature gives signs of joy and gladness

as it pursues the even tenor of its way. Why, then, should man, the noblest of all the works of God, not go with a cheerful and uplifted countenance, and with a heart full of joy, as he pursues his earthly pilgrimage? When God created man, and made him lord over the fowls of the air, the beasts of the field, and the fishes of the sea, he designed that everything should be made to contribute to his happiness and well-being. Of all the creatures, therefore, which God has formed, and of which there is such an endless variety, man, who alone is endowed with reason, and is capable of extracting honey from the prickly thorn, as well as from the sweet-scented rose, has the least excuse for being melancholy and dejected, as though his burden were greater than he could bear. And when the Apostle, in my text, exhorted young men to be sober-minded, he had not the most distant idea of associating with the virtue here enjoined anything like gloominess or sadness of heart. Let all such views of life, then, as would cast a gloom and shadow over it, as though all its pleasures were bitter, and its enjoyments a mockery, be abandoned, and let each and every one gather all the flowers, and drink in all the pleasures which the beneficent Author of our being has so richly provided for us.

Nor are we, again, to suppose that the cultivation and practice of the virtue that is enjoined upon the young in my text would make it in the least necessary to withdraw from the world, and live the life of an ascetic, or monk. Of all the cowards that move upon the face of the earth, those are the greatest who roam in solitude, with their lips closed, or shut themselves up in the gloomy cells of a cloister or monas-

tery, without even breathing the pure air of heaven, lest they be polluted by their contact with the world. Such views of life must necessarily be degrading to those who entertain them, and the virtue, if such there can be, in such seclusion and taciturnity, has more resemblance to the cold and heartless granite, than to the warm and sympathetic nature with which God has endowed us.

There is surely no merit in putting on a sad countenance, or in maintaining a grave look, when, by so doing, we are suppressing the promptings and doing violence to the social nature with which God has endowed us. You are not, therefore, to suppose, my young friends, that in being sober-minded you are to have no contact or communion with the world, or that you are to extirpate, if it were possible for you to do so, the sympathies, the desires, the hopes, the fears, the passions, which make you what you are, and that you are to sit in solitude and live for yourself alone. It was for a noble object that God gave you a place here in the world, and endowed you with a social nature, by which you are compelled, if true to yourself, to hold daily intercourse with those who are of like passions and feelings with yourself. All that is necessary, in so doing, is to be true men and women; to let reason and judgment, not passion, have the ascendancy; to keep the body under, and bring its appetites, desires, and inclinations in subjection; to hold in check whatever is wrong and sinful; and to direct and regulate every feeling and emotion of the heart, so that you may steadily go forward in the way which duty calls, just as a ship, under the guidance of a wise and skillful pilot, sails quietly into

the harbor, avoiding the quicksands and rocks which threaten it on every side.

To sum up all in a few words, I would say that to be sober-minded is to have seriousness without despondency, cheerfulness without levity, dignity without austerity, fullness without excess, zeal without fanaticism, pleasure without sensuality, ardor without excitement; in short, it is so to blend and regulate all the feelings, desires, emotions, and activities of the mind as to make them work together for one common end and purpose, viz: the glory of God and the highest good of humanity.

And can any one doubt the importance of a virtue like this? It is, indeed, one of the main requisites to success in life. It is like the mainspring in a watch, upon which everything else is depending. If this be impaired or broken, every other part, however good in itself, fails to perform its office. No wonder, therefore, that the Apostle looked upon this as comprehending everything which the peculiarity of the condition of the young required, saying, as he does in my text, "*Young men likewise exhort to be sober-minded.*"

There is much in the situation and character of the young which makes this virtue of great importance to them. Youth, above all other times, is the one in which we are most likely to be carried away with excitement and impulse. It is the period in which the greatest number of air-castles and utopian visions are formed. Then the world looks bright, and nothing seems impossible to youthful fire and imagination. The labors of a Hercules, or the exploits of a Robinson Crusoe, are nothing to what

they will do when once they enter fully upon the theater of life. The slow plodding of their fathers looks too much like old fogysm to let the world continue to move at this rate when they have the direction and management of its affairs. It was thus that the classic Melancthon thought when he set out upon his first tour to preach the gospel; but soon found, to his sorrow, that the old Adam was too strong for the young Melancthon, and was content to take a more sober view of life.

Youth, too, as we all know, is the time in which there is the greatest danger of running to excess. Not having had much experience of the sorrows and disappointments of life, and not having suffered many of the bitter fruits of excess and indulgence, they do not see the need of the caution and self-denial so urgently recommended to them by those of riper years. They, therefore, resolve to take a more liberal view of things; to drink deeper into the pleasures of the world; to cast aside all gloomy views of life; and to enjoy the world to the fullest extent, feeling sure that to-morrow shall be as to-day. Paul, seeing the great danger there is of running to excess amid all the heat and fire and inexperience of youth, exhorted the young men of his day, as we now do, *to be sober-minded.*

There is, also, much propriety in the exhortation of my text, when we remember that youth is the formative period of life. There are few persons whose habits, principles, and pursuits are not, to a very great extent, determined by the time they reach the period of majority. This is a fast world in which we live. The body develops and attains its full

stature at an early period, and so does the mind under the excellent system of educational training which it is the privilege of all to enjoy. A young man, or lady, who has no fixed habits or well-formed purpose of life with the close of the period of youth will not very likely attain a high mark in the world. Youth being the period in which our nature is the most susceptible to the impressions that are made upon it receives, as a general thing, the mold or cast of the whole future life. Just as true as it is, that the tree is bent as the twig was inclined, so surely does the later period of life receive its shape and character from the impress that was made upon it in youth. If this formative period has been well and wisely spent in laying a foundation for future usefulness, broad and deep; if principles and habits of sobriety, temperance, and Christianity have been formed and put in practice, it requires no prophet to predict the future of a life so auspiciously begun; whereas, if the opposite course has been pursued, and no restraint has been put upon the corrupt desires, lust, and passions of the heart, so that they have had free scope and play, running from one excess of riot and sinful indulgence to another, the downward course of such a life is inevitable, unless prevented by the restraining grace of God. Too much importance can not, therefore, be attached to the period of youth, as that which, in the great majority of instances, gives character and complexion to the entire subsequent life. It was, doubtless, for this reason that Paul singled out from the cluster of Christian virtues that of sober-mindedness, and enjoined it with so much earnestness upon the young,

knowing full well that if it were formed and put into practice at this important period of life, it would give such strength, power, and protection to its possessor as would make him comparatively safe amid all the dangers, temptations, and besetments of the world.

Such now being the importance of a sober mind, it may not be amiss to make some remarks *as to how it may be attained*. Experience teaches us that everything good and excellent in this world is difficult to obtain, and of slow growth. There is not a single virtue or possession that is worth having that does not require the most rigid discipline and patient labor on our part. Men do not ordinarily come into the possession of a large fortune; scale the rugged hill of science; walk through the different departments of the temple of truth; unravel the mysteries of nature; understand and solve the difficult problems of science; advance the arts; or reach the high positions of trust and responsibility in life except by much hard brain-work and physical labor. Nor is there any exception in regard to the attainment of a sober mind. Considering what a fearful derangement sin has made in our moral constitution, and how much there is in the world around us to unbalance the mind, it requires a great deal of care, prudence, and calculation to guard against the dangers and quicksands that threaten us on every side. Many of the most gifted and talented of our race have, for the want of this, gone down to premature and dishonored graves. Oh, it is sad as we go along the journey of life, to see what wrecks lie scattered on either side of those who have fallen by the way! How, then, is a question of the deepest interest to us all, and especially to those just setting out in the

world, may we acquire a sober and well-balanced mind, and so be able to steer our course safely amid the tempestuous shoals of life? In answering this question, I would remark, first of all, that sobriety of mind stands most intimately connected with that of the body. Psychologists and anthropologists, who have devoted much study to the subject, tell us that the relation between the material and immaterial part of our being is of such an intimate character that they mutually condition each other. So well, indeed, is this understood that it has become a common saying, that a sound, healthy and well-developed body is an essential requisite to a sound mind. The body being the dwelling-place of the soul, it requires no logical acumen to see, that if it has become debased and enervated by a sinful indulgence in whatever is sordid, and low, and groveling, that it will, of necessity, drag the soul with it in the mire of its filth and pollution; and that, whilst the soul is thus fettered and trammelled in the meshes of sensuality and dissipation, it is shorn of its native strength and vigor, and has no power left to rise out of its helplessness. There can, indeed, be no doubt but that a life of sensuality, dissipation, and intemperance has a most blighting and withering effect upon the soul, and is doing more to destroy the youth of the present day than any other single form of sin. And when we remember the vast number that are every year stripped of their manhood and hurried to a drunkard's grave, we can very readily understand why there has been such a wave of indignation rolling over our land against those who are engaged in the manufacture, sale, and use of ardent spirits. And our prayer is, that God may speed the day when this mon-

ster evil shall be so fully torn up, in root and branch, that there shall not be a remnant left to spread any more desolation in the earth.

Would you then, my young friends, know how you may possess and maintain a sober mind, I would say, cherish and foster with the greatest care these bodies which God has given you as the habitation of the soul. Do yourselves no harm physically. Avoid every form of excess and sinful indulgence, even though it may be pleasant for the moment. Guard against every form of sensuality, lust, or passion, however enticing it may be to the flesh, being fully convinced that every wrong you do here, is an injury done to your higher nature, making it exceedingly difficult to maintain that equilibrium and balance of the powers of the mind necessary to its strength and vigor.

In close and intimate connection with such moderation and temperance, I would next urge, as of great importance to sobriety of mind, a proper exercise and discipline of all its powers. A great mistake, made by many young persons, is the prevalent disposition to study and do only what they like, and what they have a strong inclination for, the result of which is, they have no breadth of comprehension or stability of character. Their education is one-sided and imperfect. They become men and women of one idea, and can hardly ever stick to the same thing for any length of time. Sometimes they are in favor of one notion or profession, and then of another, and never become proficient or settled in any. Their life is a miserable failure, in passing from one thing to another, without permanently settling down to anything, so as to make a life-work out of it. What we want, therefore, in

order to sobriety of mind, is such a culture of all its powers as will develop it in a symmetrical and harmonious way, and thus give it such strength as will enable it to resist and overcome whatever is wrong, and choose that which is right and well-pleasing in the sight of God and men.

In compliance with an old and good custom, it becomes my duty, young gentlemen and ladies, in the name of the Faculty, to address a few parting counsels to you. The relation that has existed between us for the last few years has been a pleasant and intimate one, so that the ties which bind us together are very close and tender. There are, perhaps, no ties outside of the family more sacred and endearing than those which are formed in our colleges and institutions of learning. Young gentlemen and ladies coming together, from different parts of the country, soon learn to know and esteem each other, and form such ties of friendship, which neither adversity nor distance can break. I am glad to know that the relation which *you* sustain to the Faculty and your fellow-students is of this pleasant nature, so that we can not but regret the necessity which now separates us, as you step out of the College into the more active duties of life.

We have given you many counsels and instructions under a great variety of forms, since you have been under our care and tuition. Our chief desire has been to fit you, in an eminent degree, for the responsible duties of life. Where we may have failed in doing the full measure of our duty, we request you to throw the mantle of charity over it, and remember without ceasing all in our instruction, that has been calculated to excite high and holy aspirations, and to act well

your part in life, that you may be an honor to your *Alma Mater* and a blessing to the world.

Cultivate and endeavor to keep in constant exercise the virtue of sober-mindedness, of which I have spoken. Do not allow yourselves, in the great battle of life, to become unduly excited on the one hand, or discouraged on the other, but go forward with a calm and well-balanced mind, doing what God and duty call you to. Fill well the first places you may be called to occupy. Do not be unduly anxious for promotion, as God will open up a way for greater usefulness as you are prepared for it. Act well your part, for hereafter all lies the greatest honor. Imitate, and if possible, excel the virtues of those who have gone before you, remembering that the

“Lives of good men, all remind you,
You can make your lives sublime;
And departing, leave behind you,
Footprints on the sands of time—
Footprints that perhaps another,
Sailing o’er life’s solemn main—
A forlorn and shipwrecked brother,
Seeing, may take heart again.”

BACCALAUREATE SERMON,

*Preached at the request of the President by Rev H. M.
Herman, President of the Board of Trustees,*

TO THE

CLASS OF 1875.

NAMES OF CLASS :

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SERMON.

“Watch ye, stand fast in the faith, quit you like men, be strong.”
1 Cor. xvi. 13.

It will require no argument to show the appropriateness of the advice here given ; for no matter what may be the calling or sphere in which any one may be placed, if he would be successful, and leave the world a legacy of good and noble deeds ; if he would attain a high and honorable position in life ; in short, if he would even approximate the end and design of his Creator, he must comply with the conditions laid down in the text which may be rendered, *Be watchful, stand firm in the faith, be manful, and stout-hearted*, which are the essential elements of success in every department of life. Ignore or disregard them, and failure will follow with unerring certainty, as is abundantly proven by the history of the past.

That the mass of mankind act contrary to the exhortation of the Apostle is apparent to all, and it is for this reason that we have the failures and disasters that are so common among men. The issues of life are solemn and momentous. Every activity of our nature must be brought into lively exercise in order that we may attain the end of our being. Created a little lower than the angels, we possess powers and attributes which are godlike in their nature, and must be properly directed, or disaster will be sure to follow.

When man was created, he was invested with the high prerogative of a sovereign, the king of all the earth. All created beings constituted his kingdom, and were subject to his command. He was also highly favored in his own person, even beyond our conception.

There were no pains, aches, or fearful looking toward the uncertain future; for the future, in his original state, was as bright as the present. There was no death, for "the King of Terrors" had not yet entered the sacred retreat of man's primeval home. The world was then in a state of happiness and unalloyed peace. The heavens above and the earth beneath conspired to make him happy, and bring out from the very depth of his soul the anthem of praise and thanksgiving. Yet how great the change! Behold, how altered and blasted are all things on earth now; man a bondsman, robbed of all his pristine glory and beauty, a creature of the dust, subject to pain, disease and death; his heart has become a battle-field, and his soul filled with anguish and remorse. The very heavens have assumed a threatening aspect, and the earth is ready to swallow him up. The king has become a subject, under the rule of a relentless foe. Man is in darkness, fear chains his footsteps, and ruin and rescue are alike concealed in the dark future. Death, the arch enemy of humanity, is doing his appropriate work. He has slain the countless millions of the past, filled the earth with groans and sighs, turned beauty into ashes, life into death, and bids fair to carry on his work of desolation until the last remnant of mortality is swept from the face of the earth. Remorseless destroyer, the last cheek shall pale, the last heart shall cease to throb, the last of humanity shall experience the cold chill touch of the rewards of sin. Why all this? Surely not because the Creator so decreed it in an absolute sense. God intended that man should glorify and praise him—should live above and beyond

all that could make him afraid. This is evident from the subsequent events which appear in the unfolding of the great plan of redemption from the terrible state into which man had fallen, and in which he now actually exists.

God does not trifle. He is not an unfeeling tyrant, but a loving Father, who takes no delight in the sorrows of his creatures. How glorious his benevolent character shines in the initial step of man's rescue!

On the very day, as it were, when the whole earth received the shock, when a dark funeral pall was cast over the earth and the heavens, God came to man, not in wrath or judgment, and said, kindly, lovingly: Do not despair, I will prepare a way for your escape. "The seed of the woman shall bruise the serpent's head." I will furnish an antidote to all the ills and sorrows now impending. What a glorious display of the divine attribute of love! And from the threshold of the primeval home, from the first beating, throbbing "heart of anguish" down through the long avenues of the ages until the present day, has our Father been true to the promise.

God did not create to destroy. He did not hurl man, with unfeeling rage or fiendish delight, from his high and holy estate, for he has no pleasure in the death of his creatures.

Prior to this sad state of things God warned man of his precarious estate—only one limitation was placed as the boundary line beyond which he dared not go. Everything else was at his disposal, save the fruit of the tree of life. To eat of that was to die. Man was a free agent, with his moral, mental and

physical powers fully developed. Forewarned with the fearful consequences of disobedience plainly set before him, he was left free to act—*The day thou eatest thereof thou shalt surely die.* The fruit of the tree and the warning were all he saw or heard. The influencing power was as yet invisible. Danger had not yet been realized in a tangible form. The admonition of Heaven, "Eat not of the forbidden fruit," argued danger, and implied the necessity of *watchfulness—implicit faith in the truth of the word of God, manly resistance to every incentive to violate the command, so far as even to taste, or touch the forbidden fruit.* The fruit may have been beautiful to behold; its fragrance enchanting and the desire to taste intense; every appeal to the carnal senses and appetite may have been strong and powerful, yet the means of resistance were at hand: *Thou shalt not* implied ability not to do so. *Courage and manly heroism* in obeying the law of Heaven were requisite. Methinks I can hear God, with all the eloquence and power of divinity, say to man, *Watch, be strong, and stand fast in the faith.*

It was the violation of this command that entailed the loss of the glories of an Eden home, laid prostrate the true glory of man, turned this beautiful earth into a vast wilderness, filled with thorns and thistles—aye, changed the peaceful habitation of man into one vast battle-field, and is the legitimate source of all the sorrow, affliction, pain, and death that has and will exist in the earth. The funeral knell of humanity was sounded—the roll-call of the dead had begun to be sounded in the land—years of sadness and desolation rolled around—God, in pity and love, pleaded with

man ; his call was heard, but few heeded. Danger threatened, yet onward the mass moved like madmen to death and destruction. The bitter fruit of disobedience to this law was to be tasted once more. Heaven determined to plead no longer, but to give the striking and appalling lesson in contrast. Universal destruction was to be meted out to humanity. Yet a limit here was set—*Be watchful, be faithful, quit you like men, and be of good courage.* A life-boat was to be launched on the turbid waters. *Have faith in the remedy, and lay hold of it, and persevere with manly heroism, and you shall be saved.* One of the ten thousand heeded and acted, and after a season of patient waiting, earnest effort, and heroism in resisting every evil, with faith in the truth of the word of God, the victory was achieved. One hundred and twenty years of earnest life, in the Master's service, ended in a victory and triumph unparalleled in the world's history. God again moved upon the waters. He opened the fountains of the great deep—onward sped the besom of destruction until the last refuge of humanity was destroyed—until the last man of that innumerable army of the heedless and unfaithful and cowardly race was swallowed up in awful destruction.

There was a lesson in contrast—one man and his family—a man of God, and a faithful man—a man in the true sense of that word—was led into the ark. God led him thither, and when he had entered into it, God himself closed the door, and placed upon it the seal of his approbation, in language like unto this: “Well done, thou good and faithful servant:

Thou art saved." God had not made an absolute decree of destruction upon the antediluvian world. Their safety was possible; they might have heeded, as well as heard the word of God. That they did hear the word of God is evident from the fact that they laughed and mocked at righteous Noah whilst he was engaged in preparing the ark. They saw no signs of impending danger—God's word was all they heard. Like the world to-day, they recognized a God—a First Great Cause—but further than that they did not go. True, the word declared, *Be watchful, be faithful, quit you like men, be of good courage, be strong*, yet, like fools, they lived, adopting the motto, "Eat, drink, and be merry," marrying and giving in marriage. Onward they went toward the dark and terrible hour of destruction, rushing, like madmen, into the blackness and darkness whilst the blaze of gospel glory was shining in splendor around them. They may have been highly cultured—learned to the fullest extent—men of genius and refinement, but were ignorant of the first principle of true manhood, which consists in a true and devout reverence for God. Their disobedience culminated in their awful destruction. From that time down to the present God has spoken the same clear and explicit command. He has placed life and death before us. He has declared, in language clear and forcible, the whole duty of man; has warned and entreated, made the conditions easy and simple, and yet the world moves on, as it did, in the days of righteous Noah.

Destruction is set before man to-day, not only at

the end of his career, but all along life's pathway: "*He that covereth his sins shall not prosper*" is the edict of Heaven. How many are there who vainly imagine that their high standing in the world, their rare mental endowments, superior education, wealth and honors, will secure them a successful career in life! But we need not remind you of the fact, that none of these things, nor all of them combined, can render life a success unaccompanied by Heaven's benediction. Dives may have had all these, while poor, friendless and suffering Lazarus was a nobler, better and happier man than he—his life a grander success than that of the more highly favored in the world's estimation.

Solomon, the wisest of men, and also great in every earthly good, sought in vain the world around for the highest point of earthly glory, and yet he was constrained to write the world's epitaph, *Vanity of vanities*. But in the same breath he strikes the key-note to all true and manly attainments, saying, "Fear God, and keep his commandments, for this is the whole duty of man." What was true then is true now. God is ever the same; everything else may change, but God never. If this be true, then, we may infer that what followed disobedience in the past is sure to do so in the present, and in all time to come. Be not deceived, God is not mocked. *Whatsoever a man soweth, that shall he also reap. If he sow to the flesh, he shall of the flesh reap corruption; but if he sow to the Spirit, he shall of the Spirit reap life everlasting.*" If so, "watch, stand fast in the faith, quit you like men, be strong."

Members of the class of 1875, you are about to leave the hallowed retreat of your *Alma Mater*. Here you have spent years in the pursuit of knowledge. Here you have, in a measure, been shut out from the world, and have formed a community of individuals engaged in the same pursuit, with the same object and aim in view. Here you have struggled hard for those attainments which will best fit you for life's struggles and victories. Here you have met and sang praises together, and knelt at one common altar. Here you have had capable and faithful instructors, who have guided you safely and successfully along the entire way, sympathizing with you in your sorrows, relieving you in your distresses, encouraging you in your trials, guiding, directing, assisting you at every turn; with the fondness of parents, they have watched over you, and with anxious solicitude they will follow you through all your life.

You are about to leave home, the dear *old College home*! What memories linger around the threshold! You are about to leave these sacred retreats to return no more. The last roll has been called, and you will answer no more to the dear old bell, as it sends forth its welcome peal. Here you met, labored, and struggled together, each one ready and willing to help and counsel the other. Now, dear young friends, you must go alone. You go out from this place each one to do battle with life's realities alone. Solemn thought! The best wishes and prayers of your *Alma Mater* will ever attend you. But, like Noah of old, you must enter upon life amidst a mul-

titude of cares and discouragements, all alone. Like Paul, at Corinth, or Athens, you must stem the current of ignorance, superstition, and sin at every step of life. To do this effectually, what better advice or parting words can I give you than those of apostolic authority, "*Watch ye, stand fast in the faith, quit you like men, be strong?*"

The Apostle regarded this advice necessary for the faithful members of his Church at Corinth. He had labored earnestly in establishing the Church there amidst the many vices and iniquities of that people. Hated and despised, persecuted and defamed, betrayed and forsaken—he had labored among them, turning neither to the right nor the left. He labored for their good. Even after a congregation had been gathered, many of them turned back to their former sins, and disgraced their professions. Evil influences had their sad results. A few were found faithful—endured the storm of infidelity and antinomianism. To these the Apostle affectionately speaks, encouraging them to be faithful in order to attain the crown, saying, *watch ye*, which implies that there was danger lest they, too, might be drawn back.

You are now fully equipped for life's work. Your habits of industry have been formed, and your minds stored with useful knowledge. You should stand firm and fixed in the principles of the institution from which you now go out to the world's activities. *Your hour of danger is approaching.* Your first foe may be the idea that you have learned all that is to be known, or is worth knowing. Be not deceived: you are now only prepared to learn. Should you

cease to apply yourselves, you will soon be in the rear of the onward march of the faithful. Infidelity, rationalism, and kindred evils will surround, outstrip, and overcome you. *Watch ye.* A thousand agencies will be brought to bear against you, which you have never thought of. The world may appear beautiful and enchanting now; so no doubt the garden of Eden did to our first parents; but it was just in the midst of that beautiful place where they experienced the saddest and most terrible overthrow the history of humanity has ever recorded. The citizens of Sodom had their highest joys and brightest anticipations within the walls of their beautiful city, yet, it was within these very walls where they suffered the most terrible destruction. So it will be in this seemingly beautiful world that lies before you, where you will be called upon to meet the foe, and where you will conquer or be conquered. The foe will approach you, not in the garb of the lion, but in the meeker form of the lamb, and not as a foe, but as a friend. *Idleness* may promise you much, but rest assured, if you heed its suggestions, you will suffer disgrace in the end. *Pride* will also be a sure precursor of disgrace—"for he that exalteth himself shall be abased." No matter what may be your calling, remember that it is only by an unswerving adherence to right and truth, that you will win success. *Watch ye*, and turn neither to the right nor the left.

Ambition, although good in itself, is nevertheless a dangerous element in life. Tens of thousands have been slain by it; the brightest prospects have been blighted, and life ended in absolute failure. Do not

forget that Paul had attained the highest glory of his life when he said, "*I have learned that in whatsoever state I am therewith to be content.*" Watch with a careful eye the approach of every evil. No lawful calling can degrade a man who is not self-degraded. Faith and trust in God will make the humblest life a success. Saul sat on the throne of Israel, and as long as he was content to sit there with God, all was well, but when he forgot God, he fell into madness and folly which resulted in his final ruin.

Daniel and his three companions were carried into captivity, but they carried God with them where they went, and neither fire could harm the one, nor the lions devour the other. And God made their captivity redound to their advancement and honor. "*Whosoever will put his trust in the Lord shall want no good thing.*" Watch, therefore, that you do not forget God. Remember him in all your ways. To all such the Savior says, "*Ye believe in God, believe also in me.*" God, through Christ, promises to give all needed good to those who ask of him, and assures all who believe in him that he will never leave or forsake them. He calls upon you not to be afraid when you go out to do battle in the world, saying, "*I have overcome the world.*"

You have been taught this doctrine by your *Alma Mater*. You have been pointed to Jesus as the way, the truth, and the life. Watch, therefore, that you do not depart from this rule in your intercourse with the world. "*Stand fast in the faith,*" which teaches us the real value of things. Faith removes the tinsel and exposes the emptiness and vanity of the things

around us. Without this blessed gift, men walk in a vain show—are deceived, and end at last in destruction. Hence Paul exhorted the Corinthian Christians to stand fast in the faith. Who is he that overcometh but he that believeth that Jesus is the Christ?

The College represented here was solemnly consecrated to this blessed faith. Throughout your successive stages of advancement you were pointed to Jesus Christ as the center and source of all true manhood. Without the saving and sanctifying influences of this faith, you are sadly deficient in the elements necessary to your advancement in life, be your calling what it may.

Like the Corinthian Christians, you will be assailed with enemies of a formidable character on every hand. Human nature is now what it was then. The same arch-enemy is on the alert for man's destruction, and for your overthrow. We would not anticipate your downfall, yet multitudes have ended in disgrace who were as highly favored as you. It was so in Corinth. It has been so in every age of the world. A few of the many in that city attained a glorious end, and were crowned with enduring honors. Faith in the Lord Jesus Christ alone saved them. It alone will save you. The apostolic admonition was heeded, and the blessing followed: "*Quit you like men*"—act like men, not like brutes or fools. To be manly is to be noble, pure, and good. Jesus Christ was a man in the highest sense, and the nearer we approximate him the nearer true manhood we attain. Let your actions be noble, pure, and godlike. Let nothing mean,

low, or sordid influence you in your intercourse with the world. You will then not only elevate yourselves, but will elevate all with whom you are associated, be a blessing to the world, and an honor to your *Alma Mater*. Your life will end in great reward. “*Quit you like men, be strong.*” Be strong in the defense of the right, and the advancement of all that is manly and godlike. No matter how highly you may have been educated, or how favorably you may be situated in life, you will not, you can not, be successful without the sanctifying influence of the Holy Spirit. Pride may suggest and fame entice you, but all will end in worse than empty air. God alone is eternal and everlasting. Such is a godly life that its influences reach far out into the future, and are a blessing to the possessor and all who come under its hallowed influences. Such a life, young gentlemen and ladies, you are privileged to live—such blessings you are called upon to confer upon the world.

Great are the responsibilities resting upon you. Great are the hopes centered in you by kind friends. The honor of this institution is placed in your hands—keep it as a sacred trust. “*Quit you like men—stand fast in the faith—be strong.*”

ADDRESS

BY THE PRESIDENT ON CONFERRING THE DEGREES.

Ladies and Gentlemen:—It may be proper for me to add a few remarks, at this time, to those already made in the Baccalaureate preached at my request. The occasion is one of special interest to us all. We are now about graduating the largest class that has thus far gone out from the College at one time, which may be regarded as a good evidence of its prosperity. It is a pleasant sight to see such a band of youth step out 'into the broad arena of life, fully equipped for its struggles and conflicts.' The presence of this large concourse of people, assembled to witness the closing exercises of your College life, and to welcome you to the advanced position, you are about to take, is truly encouraging. They, with us, look to you with pride and pleasure, and anticipate a bright future for you all. To you it should be a matter of no small gratification, that you enter public life with such sympathy and good wishes for your future success. The world is ready to receive you with open arms, and extends to you inviting fields of usefulness, where you will find ample scope for the physical, intellectual, and moral powers with which you are endowed. And although many, who have gone before you, have gained laurels in the spheres you are about entering, and many others are now filling them with credit and honor, yet there is still room for you and many more. The work to be done

for God and humanity is great, and seems to be widening with the onward march of civilization and Christianity. With all there is to encourage you on this interesting occasion, I trust you will here renew the vow which you have, no doubt, often made that you will act worthy of yourselves, your friends, and *Alma Mater*.

That you may succeed in your several callings, there are, as you have been told, certain necessary conditions with which you must comply. The honors and awards of life do not come by chance, but are the result of well-earned merit. It is just as true in the moral and intellectual, as it is in the physical world, that every effect must have its cause. And as there is no exception to this rule, you must, if you would succeed in what you engage, *make thorough preparation for it*. What a man has no proper knowledge of he will always do in a bungling way. And, although superficiality and quackery may succeed for a time, they will, sooner or later, run their course. The world seldom fails to find out the real worth of men, and forms its judgment accordingly. If you read history right you will find that there is no truth more clearly established than this, that real worth, solid acquirements, and profound scholarship, are sure of their reward in the end. It may often be slow in coming, but it is none the less certain. Hence, if you would rise above the superficiality of the day, and attain eminence in your several callings, you must not relax your effort, as if you had all necessary knowledge, but continue to do the same hard brain-work you have been doing for the last few years.

What you have done thus far is only initiatory. It is for you now to continue, and perfect what has been begun. If you build upon the foundation that has been laid, and keep adding to what you have, you will be equal to all the emergencies that may arise, and make your life a success, wherever, in the providence of God, your lot may be cast. If you fail, it will be because you have not applied yourselves as you should. There is not a member of this class but has sufficient mental capacity to rise to an enviable position in society. All that is wanting on your part is patient, persevering effort. Quit yourselves, therefore, like men. Stir up and bring every power of your nature into exercise; for then, and only then, will you be strong. Many young men fail to make themselves felt in the world, never make so much as a ripple on the surface of society, not because they had not the power to do it, nor because there was nothing for them to do, nor any opportunity to do it, but mainly because they were too indolent and devoid of ambition to stir themselves. It is said there is a stone in Yazoo City Cemetery with this inscription: "Here lie two grandsons of John Hancock, signer of the Declaration of Independence. Their names are respectively George M. and John H. Hancock, and their eminence hangs on their having had a grandfather." And so there are to-day young men, of whom nothing would be known, were it not that they are the descendants of a noble ancestry, which, although very desirable, will not of itself constitute greatness. If a man will rise to respectability, influence, and eminence, in a country like this, he must

labor for it; and if he is too indolent to do it, he will soon be outstripped and left behind in the race of life, and die a pauper, as he justly deserves to do. Hence I would, on this solemn and interesting occasion, emphasize, with all the power I have, the words of the Apostle, which were made the basis of the Baccalaureate, and entreat you to engrave them upon the tablet of your heart, as you step out into the world, that you may never forget them: "*Watch ye, stand fast in the faith, quit you like men, be strong,*" and may the blessing of God go with you.

BACCALAUREATE SERMON

TO THE

CLASS OF 1876.

NAMES OF CLASS :

J. N. BACHMAN, Classical,	. Stony Creek, Penn.
A. E. BAICHLY, Classical,	Basil, Ohio.
AUSTIN BAKER, Classical,	. Arcadia, Ohio.
A. L. HASSLER, Classical,	Massillon, Ohio.
JACOB IHLE, Classical,	. Tiffin, Ohio.
GEO. E. KNEPPER, Classical,	Dixon, Illinois.
D. J. MEASE, Classical,	. Linglestown, Penn.
D. SCHEIBENBERGER, Classical,	Greenford, Ohio.
JAMES H. STEELE, Classical,	West Brookfield, Ohio.
FRED. W. STUMP, Classical,	Richville, Ohio.
C. D. BOGART, Scientific,	. Tiffin, Ohio.
JOHN H. HORNUNG, Scientific,	New Bavaria, Ohio.
THOMAS F. KELLER, Scientific,	Tiffin, Ohio.
L. B. C. LAHR, Scientific,	. Tiffin, Ohio.
G. W. H. SMITH, Scientific,	Polk, Ohio.
W. C. STROHM, Scientific,	. Linglestown, Penn.
IDA HAYWOOD, Scientific,	Tiffin, Ohio.
AUGUSTA RANDALL, Scientific,	Tiffin, Ohio.

SERMON.

“To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth save he that receiveth it.” Revelation ii. 17.

LIFE is filled with conflicts and victories. They meet us wherever we go. The greatest and most important of these conflicts and victories, the one in which we ought to take the deepest and most abiding interest, is that to which reference is made in the text, the conflict and victory of the Christian, the man that has enlisted under the banner of Christ as his Captain, and is engaged in an eternal warfare against sin and Satan. As this is the most perilous and difficult of all contests, and involves our eternal as well as our temporal interests, it seems fitting that the reward should, at the same time, be the greatest and most encouraging: such as we have in the text, where it is said, “*To him that overcometh will I give to eat of the hidden manna, and will,*” etc.

Christianity surpasses every other system of religion in the honors and rewards which it bestows. In its own expressive language, it *has exceeding great and precious promises*, such as are found no where else. These throw a glory and attraction around it which belong to no other religion, and invest it with such claims as to make it worthy of universal acceptance. When rightly understood, it has charms which ought to attract alike the young and the old, the rich and the poor, the learned and the unlearned, the philosopher and the peasant.

You will also bear us witness, my young friends, that during the time you have been under our instruc-

tion and guidance, we, your teachers, have uniformly sought, both by precept and example, to place the religion of Christ above all others, as alone worthy of your highest regard, and as adapted to all the wants and necessities of our fallen nature. And now, as you are to pass from under our instruction, I desire to call your attention to the precious promise contained in the text, in the hope that something may be said that will be calculated to exalt the Christian religion in your view, and afford pleasant recollections when you shall leave the classic halls of Heidelberg, and enter upon the stern realities of life.

The text, although figurative, contains much, as we shall endeavor to show, that is inspiring and encouraging. The first thought which it presents is that of a fierce contest, or struggle. Hence it speaks of *overcoming*, which brings to our mind the idea of foes that are to be vanquished, and difficulties that are to be surmounted. This world, ever since the introduction of sin, has been the theater of a great and mighty conflict, that has been going on between sin and holiness, truth and error, Christ and Satan. This contest is still raging, and will continue, perhaps, with increased violence and bitterness, down to the time when Christ will subdue all his enemies, and bring the world into complete subjection to himself. In this conflict you and all are required, and must by the very circumstances in which you are placed, take part. Where two forces, or kingdoms, stand in such direct antagonism as the kingdom of light and of darkness, it is impossible for any one to take a position of strict neutrality. To take sides with the one is to oppose and stand over against the other, so that

Christ himself, the highest and best authority, has said, that whosoever is not with me is against me, and he who gathereth not together scattereth abroad.

In this contest, my young friends, you must all enter; or, to speak more properly, I should say that you have already entered, and are recognized by the Omniscient Jehovah, as having placed yourselves either on the side of truth or error, Christ or Satan. There is no election or choice here, according to which you can neither be for the one nor the other. It is for this reason that we are so often challenged in the word of God to choose between the good and the evil, and that the risen and glorified Redeemer says in the text, as if he would induce all to come over on the side of virtue and holiness, "*To him that overcometh will I give to eat of the hidden manna.*"

Such being the nature of this conflict, it is not a matter of indifference as to which side you may espouse; for as Christ is omnipotent, and has all power in heaven and on earth, he will, sooner or later, prevail over his foes; so that all who oppose him must, in the nature of the case, suffer everlasting shame and defeat.

In looking over the Christian Scriptures, we find that many entered upon this conflict at the very establishment of Christianity in the world, notwithstanding the fierce and violent persecutions to which it exposed them. They suffered the most painful and excruciating deaths. Yet none of these things moved them. By the presence and grace of God they were enabled to triumph over all their foes, so that the blood of the martyrs only became the seed of the Church. Where one fell it seemed, as if a score arose

to fill the vacant place. Perhaps the Apostle Paul was the most eminent and illustrious example of all who entered the contest at this time. Having at first identified himself with the opposers of Christianity, and gone to extravagant lengths in his opposition to the new faith, it was but natural that his conversion would be the signal of the most extreme persecutions and sufferings. Never, perhaps, in the history of the world has any one been called to endure such a succession of trials, buffetings, reproaches, and sufferings, as he did for the name and cause of Christ, whose servant he was. His entire Christian life was a lingering death. And yet how heroically he endured and braved the dangers by which he was beset: "troubled on every side, but not in distress; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in his body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in his body." A contest thus bravely fought could only have as its end one that was triumphant and glorious. Hence we hear him say, as he reviewed, in the near approach of death, the struggle through which he had passed: "I have fought a good fight; I have finished my course; I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

We have a very remarkable testimony from the great Napoleon, who, summing up the triumphs of the Christian religion, said respecting this conflict: "On the one side kings and all the forces of the earth were arrayed; upon the other I see no army, but a mysterious energy; individuals scattered here

and there in all parts of the globe, having no other rallying sign than a common faith in the mysteries of the cross. . . . On the one side we see rage, and all the furies of hatred and violence; on the other gentleness, moral courage and infinite resignation. For three hundred years the spirit struggled against the brutality of sense, the conscience against despotism, virtue against all the vices. The blood of Christians flowed in torrents; they died kissing the hand that slew them. . . . Everywhere Christians fell, and everywhere they triumphed."

There is no cause that has ever arisen in the world that numbers so many warm friends and advocates as Christianity. During the eighteen hundred years of its history it has worked its way among the principal nations of the earth, and numbered its votaries by millions. Already has a great multitude, which no man can number, fought its battles, won its triumphs, and are now wearing its crowns of victory on the celestial shores. The number of those who are now engaged in this conflict is greater than it has ever been in any period of the Church. They are found in almost every part of the world, spreading the triumphs of the cross, and preparing the way for the complete overthrow of error, and every form of unbelief and false religion, and for the ushering in of the grand millennium, when Christ shall reign King of nations on earth, as he now reigns King of saints in heaven.

This conflict, although it has greatly changed as to its form, and the weapons by which it is carried on, is still the same in principle. At first it was open and violent. Satan would not surrender the hold he

had upon the world until conquered, and held in check by a stronger and mightier power than himself. Hence he excited the rulers and devotees of the false religions to rise in their strength to crush the new faith by force. For three long centuries this contest of extermination went on, during which time the powers of darkness exerted all their strength, and only gave up the struggle in this form when they became exhausted and wearied, without being able to hold in check, or set limits to the rising power of Christianity. From that time onward new and other weapons have been employed, changing their form as the times and circumstances suggested. To-day the world and Satan are as much united as ever in opposing the progress of truth and righteousness. Wherever we look we see the proofs of the fierceness of the conflict. Infidelity, skepticism, science and philosophy, falsely so called, are sharpening their weapons, uniting their forces, and leveling their heaviest blows at the very foundation-stones of the Christian faith. New theories are started, old errors, long since exploded, are revived, and sugar-coated so as to please and captivate the corrupt heart. In short, everything that human ingenuity and deceit can do by open or secret opposition, by flattery or threats, by sensuality, debauchery, intemperance, fashion, worldly gain, preferment, lust, hypocrisy, etc., all is done that can be done to hold in check, if not to overthrow the kingdom of Christ. There is no doubt but that there are thousands upon thousands to-day, who have in their hearts the same bitter and hostile feelings to Christ and his religion, that Voltaire and Hume cherished long ago, and that men of corrupt

hearts have always cherished, so that the struggle referred to in my text is still going on, with little prospect that it will soon come to an end.

To encourage you, my young friends, to enlist under the banner of Christ in this contest, you have the glorious promise that in case you overcome you shall eat of the hidden manna, and have a white stone given you with a new name written thereon. No time could possibly be more favorable for your formal entrance upon this contest than the present, if you have not as yet done so, as you are about to pass from the seclusion of the school-room to the open arena of life. Henceforth you will mingle in new and different scenes, and will be expected to take your stand upon the various questions that may arise affecting your own as well as the public good. You must now form your own opinions, mark out your own course, fight your own battles, and shape your own destiny. The crisis is here; the responsibility is upon you, and you must meet it.

You enter upon the arena of public life at a time that is full of hope and promise. Never before did the world offer more inviting fields of usefulness and activity for young men of energy, piety, and talent. The age is one in which you should feel glad to live, possessing, as it does, the most abundant means of enjoyment and comfort. And I doubt not but that high aspirations beat in your hearts as you look into the future and picture to yourselves the part you hope to perform. Nor would I in the least repress any of these aspirations. It is wise to set the mark high, and labor hopefully, as well as earnestly, to reach it. Nothing ventured is nothing gained. This

much we may say, that you all possess talents, which, if rightly improved, will make your lives sublime. Hence, if you fail to give any impetus to the forces that are at work for good, and add nothing to the improvement of society, it will not be because you do not possess the requisite natural gifts, nor because you have had no training for it, but because you either did not exert yourselves as you should, or because you misdirected and abused the power you have. I would, therefore, urge you all, and desire that you give heed to this last admonition as you stand lingering at the threshold, almost ready to take your final leave, acquit yourselves like men, and be an honor and credit to the age in which you live, as well as to the College in which you have graduated.

To do this, however, it is of the highest importance that you take the right stand in the contest and battle that is going on in the world. For if you identify yourselves with the power of evil or sin, or sacrifice your manhood by selling yourselves for filthy lucre, as many are doing, you may write *Ichabod* in blazing colors on your ensign; for what glory you might otherwise achieve will be gone, and your life, even though you may obtain wealth, or fame, will, in the end, be a miserable failure; whereas, if you take the side of truth, and battle for the right, you will surely overcome, and eat of the hidden manna, and have your name recorded in the book of life.

To understand what is meant by eating of the *hidden manna* spoken of in the text, it is necessary to refer to the historical account of the manna, which fell in the wilderness for the sustenance of the Jews, as they pursued their journey to the promised land.

As the country through which they passed afforded neither water nor food, the Lord caused water to flow from the rock when smitten by Moses, and fed them with manna from heaven. Every morning when they arose they found the ground covered with manna sufficient for all their wants, so that all they had to do was merely to gather and eat. In this way they were sustained until they reached the rich and fertile plains of Canaan, promised to their fathers. This manna was typical of the rich spiritual meat and drink provided in the gospel, of which Christ is the sum and substance. Hence he himself said to the Jews: "Your fathers did eat manna in the wilderness and are dead. I am the living bread, which came down from heaven; if any man eat of this bread he shall live for ever." From which we may learn that the manna which fell in the wilderness was a type of Christ, who is the food and nourishment of every believing soul; the living bread, of which, if a man eat, he will never hunger after the world.

Had we time it might be interesting and profitable to trace the many points of resemblance between the manna that fell in the wilderness and Christ, of whom it was a beautiful type. We might show that both came directly from heaven, without any labor on the part of man; how they satisfied all the wants of those who partook of them; what an abundance there was in the one case for all Israel, and in the other for the whole world; how it was and is adapted to every possible taste and condition of life, so that no one need suffer hunger or perish, if he will only seek and appropriate it to himself. But we must leave all this

to your own private meditation, and proceed with our subject.

The manna here referred to is called *hidden*, doubtless because it is concealed from the gaze and observation of the world. It is not anything which the eye can see, or the hand handle. It does not belong to the world of sense. The natural man can neither see nor discern it. It is foolishness to him; he can not know it, as it is only spiritually discerned. When Christ was on earth the world had no proper conception of his true character. It saw nothing in him more than the Son of Man, the carpenter of Nazareth, without divine power, beauty or loveliness, whilst Peter and the other disciples beholding him by the eye of faith, recognized him as the Christ, the Son of the living God. For any one, therefore, to receive and appropriate to himself the bread of life, it is necessary that he should have a proper conception of Christ, and be brought in living union and fellowship with him by faith. This being done, it is his right and privilege to feed on Christ, the true bread that came down from heaven, of which the manna in the wilderness was a type and symbol. Upon this he lives, and by the strength which it gives, he pursues his journey heavenward, as the Jews did to Caanan. All who take knowledge of him see that he is upheld by a divine power, supported by special grace, and fed upon food that is hidden from the gaze of the world. His soul knows no hunger or thirst. "All things are his, whether the world, or life, or death, or things present, or things to come; all are his, and he is Christ's, and Christ is God's." Whilst thus fed and supported, the Christian is enabled to

war a good warfare against sin, the world, and Satan. He gains new conquests every day, and marches boldly on. No opposition from earth or hell can effectually retard his course. In the name and strength of the great Captain of his salvation, he overcomes one foe after another. Nothing can separate him from Christ to whom he is bound by ties that are stronger than death. He is willing and ready to sacrifice everything for the true, the good, and the right, and does not even count his life dear if he can only win Christ and be found in him. He would rather be in the right, and maintain his integrity, than occupy the highest position in the world, and be in the wrong, knowing that if he overcomes in this contest, the Savior will give him to eat of the hidden manna, etc.

What is here meant by the white stone, with a new name written thereon, is not so apparent as in the case of the manna, as there is no certain clew to its true signification. There may be, and no doubt is, a reference to some ancient custom that was prevalent at the time the text was written, of which we can not be fully certain, and must, therefore, remain in doubt as to its exact meaning.

Some suppose it refers to the custom prevalent among the ancients of giving those who gained a prize in the public games, *a white stone, with their names engraven thereon*, which entitled them to the honor of being maintained at the public expense. If this be its reference, it means that Christ will give all who overcome in the Christian warfare some external sign of his love and affection, and of their right and privilege to the blessings and immunities of his kingdom, that they shall henceforth and forever eat

of the hidden manna which has come down from heaven for the redemption of the world.

Others understand *by the white stone*, a token of hospitality and friendship, according to another ancient custom, that whenever a traveler chanced to turn in and tarry over night with any one, it was usual for the host to take a white stone in the morning when they were about to part, which he split in two pieces, one of which he gave his guest, and retained the other himself, upon which each wrote his own name. By this means a league of friendship was formed, so that if it should ever occur, in after-life, that either would be near the abode of the other, and should need his hospitality, all that would be necessary for him would be to present the white stone with his name written thereon, which would entitle him to his regard and favor. If this be understood as the reference, of which mention is made in the text, then it is, as if Christ would say, to him that overcometh: "I have taken you into my friendship, and given you hidden manna from my hospitable board; I have admitted you to the privileges of my house, and now I give you as a token of the same a white stone with a new name written thereon, which shall be the pledge that you may walk the earth as my friend, and at last be received into heaven, the final home of the blessed, and enjoy its immunities forever."

Others again understand, with perhaps more plausibility, the white stone as referring to another custom common among the ancients, of trying any one that was charged with a crime, according to which the presiding officer gave each judge who sat in the case,

a white and a black stone, one of which he was to cast into the box after he heard the testimony as proof of the innocence, or guilt of the accused. If a majority of the stones cast into the box were white, the criminal was acquitted; if not, he was condemned. The Savior now may be understood as saying to him that overcometh, in allusion to this custom, will I give you a white stone as the pledge and assurance of your acquittal and justification from the condemnation of the law, so that no one, henceforth and forever, shall lay anything to your charge. In this sense it is expressive of the believer's justification, and of his right and title to heaven and eternal life. For should his conscience, the world, the devil, or any of his foes express a doubt of his claim to the divine favor, he can repel every charge so long as he carries with him the pledge of his acquittal, and ask, in bold defiance of all his accusers, *who shall lay anything to the charge of God's elect?*

The new name written on the stone, which only he that received it knew and understood, refers, in all probability, to an old custom of giving a new name to those who were raised from a lower to a higher position in life. All who are acquainted with ancient history know how common this custom was. Hence Christ says, in allusion to it, that he will give a new name to every one that will overcome in this contest; for he will henceforth make him a pillar in the temple of God, and exalt him to the dignity of a king and a priest; and permit him to sit with him on his throne, judging the nations of the earth. What is comprehended in this elevation, which consists in being taken from the state of sin and condemnation, and made a

citizen of the heavenly kingdom the world knows not, and therefore does not seek after it; but to him who has experienced it, it is no mystery; he understands the secret of it, and places a value upon it that is beyond all price.

And now, my young friends of the Class of 1876, the application of my subject is easy and natural. I have called your attention to it, as already said, in order that I might present to you, in this, my last public address, one of the bright and pleasing sides of Christianity, in the hope that you may be allured and attracted thereby, and make it your only and lasting choice; being assured it has joys and pleasures which can be found no where else, and is the only religion that can give solid comfort in life and death. That it has its conflicts and dangers we readily admit. This is, however, only what might be expected in a world of sin and temptation, like this in which we live. But whilst it has its struggles, it has its victories, which all may achieve through the strength and grace of God. You, too, if true to yourselves, and the instructions you have received, may all at last wear a crown, and bear palms of victory in your hands. I need not tell you, for you have read it in all our past acts, that our earnest desire is that you may all take the right side in the contest to which we have referred, and fight the good fight of faith, and lay hold upon eternal life.

You will now soon pass from under our watch and care. The old familiar walks you have so often trod will soon be left and trod by other feet, whilst new and varied scenes will meet your eyes in other places. The familiar faces of your teachers and fellow-students

will give place to others, so that you will be compelled to form new friends and associations. Other lips will instruct you, and other hands direct your steps. But this one thing you may rest assured of, that no one will watch your course with more interest, or offer more earnest prayers to God for your safety and success, than the friends you leave behind.

Be encouraged by the progress you have already made, to work your way up still higher and higher. Having fought one battle and obtained high vantage ground, press onward and upward. Let your motto be, What others have done, I can make the attempt to do, and even hope to do it by earnest and patient effort. Keep toiling on, therefore, until you reach the mark for the prize of your calling.

And now, by way of conclusion, I would impress this one truth upon you, and have you, if possible, crystallize and lay it up in the chamber of your mind, never to be forgotten or disregarded, that if you ever hope to wear the crown of a conqueror, and eat of the tree of life, you must strive earnestly and patiently for it.

“Then . . . march boldly on,
Press forward to the heavenly gate;
There peace and joy eternal reign,
And glitt’ring robes for conquerors wait.

“There you shall wear a starry crown,
And triumph in immortal youth;
While all the armies of the skies,
Join in your glorious Leader’s praise.”

BACCALAUREATE SERMON

TO THE

CLASS OF 1877.

NAMES OF CLASS :

N. W. A. HELFFRICH,	Classical,	Foglesville, Penn.
W. F. HORSTMEIER,	“	Cincinnati, Ohio.
R. F. OPLINGER,	“ .	Akron, Ohio.
J. B. RUST,	. “	Tiffin, Ohio.
E. R. GOOD,	. Scientific,	Tiffin, Ohio.
SILAS B. MASE,	. “	West Brookfield, O.
BELLE BAKER,	. “ .	Arcadia, Ohio.
ALICE M. GOOD,	. “	Tiffin, Ohio.
LIZZIE A. HALLADAY,	“ .	Weston, Ohio.
LAURA J. LOTT,	. “	Bettsville, Ohio.

SERMON.

"My heart is fixed, O God, my heart is fixed."—Psalm lvii. 7.

EXAMPLE, it has well been said, is a great teacher. This results from the peculiar constitution of our nature, in that God has so made us, that the life and character of one man have a powerful influence upon that of another. No one can, by the power of his will, or the mere force of circumstances, wholly resist this influence, and act independent of it. For, consciously or unconsciously, we are all affected more or less by the intercourse we have with those around us. The years you have spent, my young friends, in Heidelberg College, poring over your books, and then sauntering out upon a pleasant stroll with a fellow-student, have left a deep impress upon you all, which nothing can ever entirely efface. But we are not only affected by our present surroundings—we are also closely allied to the past, which, like the present, is molding and fashioning us by a silent but mighty power. No one can, indeed, read over the pages of history, or hear of the doings of those who have gone before us, without having his spirit stirred within him to a life of virtue or of shame, so that the life we now live will set agencies at work which will never cease to operate.

Recognizing this law of our nature, I have selected the words of my text as suitable to the present occasion, containing, as they do, the purpose of David to maintain a life of firmness and decision of character in reference to what is good and true. There are many things in the life of this devoted servant of

God that go to single him out from the galaxy of the great and good of by-gone days, as an example worthy of imitation. Born and reared amid the seclusion and quietude of a shepherd's life, he gradually arose in the estimation of God and men, by his strict integrity and moral excellence, until he attained the highest position in the Jewish commonwealth, teaching us this important lesson, that the road to eminence lies open to all, and that those who are persevering in their efforts to overcome the obstacles that lie in the way of their advancement seldom fail, in the end, to reach the goal after which they are striving.

Those of you who have studied the life of David know that he had great opposition to encounter before he reached the throne of Israel, and that he was sorely tried on many occasions, and was often tempted to take vengeance on his persecutors; but was restrained, by the lofty purpose he had formed, never to do wrong, and thus enabled to possess his soul in patience, and pursue the even tenor of his way.

Considering the lofty position which he occupied, we may imagine that he was often placed in the most perplexing circumstances, and was sorely puzzled to know what duty required of him in the ever-varying circumstances through which he was called to pass. Nor was he alone in these perplexities; for they are common to men in every department of life, when they are conscientious and anxious to do the right. The philosopher has them as well as the peasant, the Christian as well as the skeptic, the monk in his cell as well as the king upon his throne. Yet it must

often have been peculiarly embarrassing to David, called, as he was, to preside over a people proverbially rebellious and stiff-necked, to be able, at all times, to decide what duty required, and to be fixed in his purpose to maintain his integrity. For there were, doubtless, swarms of fawning sycophants around him, just as there are hundreds of hungry office-seekers at the head of our Government, who employ all the arts of flattery and dissimulation to obtain positions of trust and profit, who, if unsuccessful, become the most determined enemies and opposers. Yet, trying as were the circumstances in which he was placed, nothing seemed to disturb the equanimity of his mind; for he had reposed all his trust in God, and was prepared for any emergency that might arise, and could, therefore, express the settled purpose of his life in the words of the text, saying, "*My heart is fixed, O God, my heart is fixed.*" What a blessing it must be to any nation to have rulers of such moral firmness and religious constancy as was David, and how worthy of imitation the example thus set you who are about entering upon the active duties of life.

Following, therefore, the thought suggested by the words of the text, we are led to consider, as the subject of our present meditation, *a heart that is fixed in its purpose and intention to do the right under the ever-varying circumstances of life.* And, by a *fixed heart*, I mean just the opposite of that which is wavering, vacillating, and tossed about by every wind of doctrine and cunning craftiness of men who lie in wait to deceive; or, to express it in other words, I would say a *fixed heart* is one that has attained a clear con-

ception of the truth, and clings to it with a firm and steady grasp, without being unsettled by every new phase of doctrine that may arise. It is something very different in its nature from a blind and bigoted adherence to a notion or principle, merely because it happens to be our own. It is no peculiar fancy, whim or figment of the brain, which a man invents and then defends with intemperate zeal, whether right or wrong. A *fixed heart*, although firm and steady in its purpose and frame, is still open to conviction, and is ever ready to weigh, with calm deliberation, every argument that may be presented, in order that its decision may be well-grounded and consistent with the demands of reason. It is not hasty, passionate, or precipitate, but calm and deliberate. It weighs and balances everything with just discrimination, so that, when it once becomes fixed and settled in any particular belief, doctrine or duty, it is not easily disturbed, and cast from its mooring, and sent out like a wandering star in the field of doubt and uncertainty. It is a mind self-possessed and well-balanced, grounding itself in the truth, and at the same time sustained, nourished and upheld by the truth. As thus viewed, a *fixed heart* is one that has returned from its doubts and fears, the warring and conflicting elements of sin, that destroyed the harmony that originally existed between God and man, and has poised or placed itself upon the unchanging principles of truth, which find their ultimate ground in Jesus Christ, the same yesterday, to-day and forever. It was such a heart as this, that David speaks of in the text, and is possessed by all

true and intelligent Christians, that I would exhort you, my young friends, to seek and strive after as a jewel of untold and priceless value.

But upon, or in what should the heart be fixed? Can there be anything in this world of doubt, of uncertainty and conflict, in reference to which there can be general agreement? Is there any doctrine, principle or course of life about which we may be settled and unwavering? Is it possible, imperfect and ignorant as we are about many things, to discover which, from among the many diverging paths that open up so invitingly before us, is the one which we ought to pursue in preference to the rest, as that which alone will lead to the true end and object of life?

These are questions that are often seriously asked, and not unfrequently trouble and perplex the minds of some, to such an extent, as to create doubt and hesitancy as to what course they should adopt in life. Nor are they to be entirely ignored and set aside as vain and useless questions, and, for this reason, unworthy of any serious consideration. Constituted and situated as we are in the world, it becomes us to exercise great caution in the conclusions and determinations at which we arrive. Hence, whilst we should not be disposed to turn to the right or left, we should still carefully observe the ground over which we pass, and view everything with a critic's eye. It was for this reason that God endowed us with the noble powers we possess, that we might weigh everything with calm and thoughtful consideration, and then choose that which seems to be con-

ductive of the greatest amount of good. Those who thus use their reason generally come to such conclusions as are safe and satisfactory, in reference to which it is their duty to be fixed and steadfast and not to waver and doubt.

Nor is it to be supposed that God, who is infinitely good, and desires the happiness of his creatures, would so constitute us that we should be forever cast upon the sea of doubt, and never be able to decide with certainty what we ought to believe or do. It has not been thus with the good, the wise, and considerate of former ages. If we read the history of the past with care, we will find that whilst they had, at times, their fears and misgivings as to what was right and proper under certain contingencies, there was still a remarkable harmony respecting the fundamental truths and principles which underlie and condition everything around us; from which we may infer that it is not only possible for us to arrive at moral certainty as to what is right, but that it is also our duty to be fixed and steadfast therein.

What, then, to be more particular, are some of the fundamental truths and principles in reference to which, young as you are, you should be fixed and settled in your minds, as you now embark upon the sea of life? And here it would seem proper that we should begin with *the belief, or idea of the being and character of God, the idea of all other ideas, that which underlies and constitutes the ground of everything else.* To suppose that a world like this which we inhabit, destitute of reason and personality, as we are sure it is, should have the ground of its being in itself, or

be able to create itself, with all the adaptation of means to a final end, which is apparent in every part of it; or that it should have an inherent energy or power, so as to unite and hold together all the various parts of which it is composed, and so move on quietly and majestically of itself, is utterly confounding to reason. It is an idea which never entered into the mind of any of the ancient philosophers in their various speculations or search after the origin of things; and, I may add, that it is a thought which the human reason, if left to itself, could never have originated. Hence the Scriptures tell us that it is "through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."

This idea of God as the self-existent and eternal Jehovah, without beginning of days or end of years, infinite in wisdom, goodness, power and holiness, the Creator and Upholder of all things, is, without doubt, the most sublime, and, at the same time, the most comforting that can enter the mind. And although reason, beclouded and enervated as it is, in consequence of sin, could never have originated it, it nevertheless bows and gives its consent to it as the most satisfactory explanation of things.

This idea of God, I may add, is very different and vastly more satisfactory than the theories and speculations of the ancient philosophers, and of some of the philosophers and scientists of modern times, a few of which it may be well to mention by way of contrast; and, in doing this, we can not fail to see

how error repeats itself in assuming new and different phases from time to time. Thus many of the speculations of modern scientists, with all their boasts of originality and discovery, are nothing more, when stripped of their peculiar phraseology, than the exploded theories of the old Greek philosophers, who went as far in their researches as it is, perhaps, possible for the human mind to do unaided by divine revelation. The Ionians, who were the first to enter the field of philosophy, and to search after the origin of things, adopted a *materialistic principle*, such as water, earth and air, as the initial or starting point, from which everything else proceeded, thus bearing a striking analogy to the primordial germ or protoplasm, from which some modern physicists have attempted to evolve, through long and interminable ages, the myriads of beings that dwell upon the face of the earth. The Italians, being of a mathematical turn of mind, professed to find the ground of things in the *idealistic notion* of numbers, which they held to be the original types and symbols of every form of concrete being. The Eleatics, rejecting the speculations of their predecessors, supposed that they had found the key by which they could unlock the mystery that hangs around the origin of things in the *transcendental idea of pure being*, thus ignoring and virtually negating all material existence. The Atomists, who believed in the eternity of matter, supposed that it existed originally in an infinitely small number of particles flying confusedly through space, until, at length, they happened, by chance, to come together, and so formed this stupendous uni-

verse in its present organized form. The Sophists, despairing of ever obtaining positive certainty amid the endless conflict and war of opinions, adopted the *principle of absolute subjectivity*, allowing every man to think and believe as he pleases, thus making his own reason the standard of truth. In this way the human mind was cast upon the sea of doubt, still seeking and searching after God, if happily it might find him, until at last the bright and morning star arose over the plains of Bethlehem and dispersed the gloom in the teachings of Jesus of Nazareth, who revealed God as he never had been revealed or known before. And yet, notwithstanding the light began to shine with increased brightness, breaking though the clouds of ignorance that had overspread the world, there were still those that turned away from it, and continued to speculate and reason, as they have done even to the present time, in regard to the origin of things according to their own peculiar notions, arriving at and defending with great logical acumen the different conceptions of Pantheism, Evolution, Materialism, Nihilism, Atheism, Naturalism and Rationalism, of which we have heard so much in these latter days. From such speculations and theorizings, my young friends, I would affectionately entreat you to keep aloof, and, if you study them, as it is right and proper for you to do—to keep pace with the progress of thought—do not allow yourselves to be deceived and led astray by the specious forms of sophistry and boasting pretensions of science, falsely so called. But, having a more sure word of prophecy in the oracles of

truth, hold fast to this with unflinching firmness, containing, as it does, the clearest and most complete revelation that has ever been made of the being and character of God as he is in himself, and in his relations to the human family. And if you should ever be tempted, amid the noise and conflict of opinion, to doubt in regard to God as he is revealed in Christ, or of your duty to reverence, fear and serve him, dispel every such doubt as an intruder to your peace and comfort, and look up with child-like confidence, and say, "*My heart is fixed, O God, my heart is fixed*" in thee as the rock of my defense and the God of my salvation.

Turning away, for a moment; from this central idea of God, around which it is ever pleasant and profitable to dwell, there are other things which grow out of this in reference to which it becomes you to be equally settled and fixed in your minds. There is nothing separate and isolated in the world of thought, any more than there is in the world of matter, where we see everything united in one organic whole. Those, therefore, who form a right conception of the being and character of God, are always accustomed to associate with it other objects of belief, which condition and determine, to a great extent, the conduct of life. A correct knowledge of God involves and associates with it a great many other things. What these are, it is presumable you have some general knowledge, after having passed through the course of study you have just finished preparatory to your graduation. The object of the mental discipline connected with our colleges and

schools of learning is, to accustom and prepare the mind to think, and so to form definite conclusions as for what and how we ought to live and act, so as to accomplish the true end of our being. Hence, it is altogether presumable, after you have been exploring the temple of knowledge for several years under the guidance and direction of your instructors, who have made you acquainted with the different notions and beliefs that have prevailed upon the great variety of topics that have been discussed in the halls of learning, science, and religion, that you enter the arena of life fully equipped for its struggles and conflicts, and that we may anticipate of each one of you a bright and prosperous future. This much, at least, we would fondly believe, after all the Christian teaching and influence you have received, that your minds are fixed in reference to the origin and end of things; that the world is not the result of chance, but the product of God's creative power; that his providence governs and directs all things for the good of his creatures; that the Bible is the word of God, and no cunningly devised fable, forgery or pious fraud; that Christ is a divine and all-sufficient Savior, able to save all who put their trust in him; that his death is a complete atonement for sin, so that God can now be just in justifying the believing sinner; that the grace and truth which he brought into the world are preserved and offered to men in and through the Church, which is finally to prevail in every part of the earth; that all men are individually responsible to God, in whom they live, move, and have their being, for the

manner in which they live; that death does not end all, and that there is a life beyond the grave where each and all will receive according to the deeds done in the body, whether they have been good or bad.

These being primary or necessary truths, you should no more doubt or hesitate about them than you do of your own existence. And if men of corrupt minds and disordered imaginations call them in question, as they have often done, you should not be captivated by their sophistry or deceived by their logic, but hold fast to them as the foundation stones upon which you are to build characters of integrity and moral rectitude.

But you should not only be fixed in your *belief* of the great fundamental truths which underlie everything around us, whether it be in the world of matter, mind or religion, you *should also be equally settled in your purpose and determination to do the right at all times and under all circumstances.* There is a very close, yea, an inseparable connection between a man's belief and conduct, so that faith without works is dead. It is, in fact, no faith if it be not accompanied with corresponding fruit, being nothing more than a mere intellectual apprehension, which does not affect the heart. A clear head and a sound heart are, therefore, the necessary requisites of a good, moral, Christian life. As no one would ever think, in the natural world, of getting grapes of thorns, or figs of thistles, or good fruit from an evil tree, so no more are we to expect to find the fruit of a sanctified Christian life as the result of a brain that is disordered, or a heart that is corrupt. The one

being the very opposite of the other, there can be no more harmony or agreement between them than there is between light and darkness, truth and error, sin and holiness. Having, therefore, fixed and settled in your hearts what you ought to believe and hold fast to as the form of sound doctrine, you should now endeavor to build upon this as a sure foundation, and go on to perfection.

In this aspect of the case, you have now, my young friends, reached a very important period in life, the period when you are to combine action with knowledge, and so put into practical operation the views and principles you have been maturing during those years of study. The drill and discipline of the school-room are now to be exchanged for the active duties and responsibilities of life. The work of preparation and tutorage is so far done that you are no longer to depend upon instructors and others to map out your daily work; but when you are to choose your own path, and determine what duty and interest require in the ever-changing circumstances through which you may be called to pass. And as you have often found it difficult to decide in the conflict of opinions, and the consequent doubt that would arise as to what you ought to believe as the truth in the case, so you will, no doubt, often have the same perplexity as to what you ought to do amid the conflicting interests and diverging paths of life. It is for this reason that life is often called a struggle, a conflict, a battle-ground, where doubts are to be resolved, temptations overcome, and victories won. These, although they often disturb the peace and

quiet of the soul, and are for this reason deprecated and avoided as much as possible, are nevertheless of great importance in the formation and consolidation of character. A character that has been formed without a single struggle or conflict, amid the flowery beds of ease and the constant warm sunshine of prosperity, with nothing to check its growth, or to harden and cement its various parts, does not possess the endurance, symmetry and beauty of one that is formed amid the trials, temptations and perplexities that are overcome in the battle of life. These you will now have to encounter to an extent unknown before; and whilst you should not court, or provoke them by your conduct, you should, at the same time, not shrink or run away from them, like cowards, when they arise of their own accord, and are incident to the struggle in which you are engaged; but meet them with a heart that is fixed in its purpose to cling to and do the right, without any compromise of principle or gain at the sacrifice of truth or justice.

Such a heart, or frame of mind like this, is of immense value in the struggle before you, and may be regarded as the precursor and guarantee of victory, being the best shield and protection that any one can have against the assaults of the enemy. Being calm and self-possessed, and at the same time armed with the truth of God's word, which is the sword of the Spirit, you may resist every temptation, and maintain your ground with firmness and decision, gaining strength and solidity by every victory which you win. It is this that has made the army of moral heroes who stand out with such prominence in the history

of the past. It was this that made David the tower of strength he was in his day and generation, a terror to evil-doers, and yet, at the same time, the man after God's own heart. It was this that made Paul the moral hero that he was, enduring, as he did, all the perils of sea and land, not even counting his life dear, that he might win souls for Christ, and finish his ministry with credit to himself and with the approbation of his Lord. It was this that enabled Luther to maintain the calmness and composure he did, when he declared, in the presence of the kings, princes and nobles, who were looking down upon him with scorn and derision, and even thirsting for his blood, "*Here I stand upon the truth revealed in the Bible. I can do nothing else, so help me God.*" It was this that induced Gustavus Adolphus, against the tears and entreaties of his friends, to risk everything that was dear to him as a man, a father, a prince, and a soldier, upon the field of battle, for the maintenance of the liberties of the Germanic States, and the right of worshiping God without any restriction of arbitrary power. There is something truly grand and sublime in characters like these, which tower above and cast a shadow over those of ordinary mortals, as the high mountains do over the hills and the valleys below.

Such characters of moral firmness and excellence are not the growth of a day, nor the result of a few acts of noble daring. They do not come and go like the meteor that suddenly flashes in the heavens, and attracts us for a moment with its brilliancy, and then disappears from our view to be seen no more;

but they are slow and steady in their growth, and are the results of a life of self-consecration and devotion to what is true, good and right. As the tall and stately oak, that stands before us as the pride of the forest, requires years to mature itself, sending out one twig and shoot after another, as it was warmed and quickened by the genial rays of the sun, fanned by the breezes, shaken and bent in its roots and fibers by the storm and tempest, and fed and nourished by a thousand influences; so it is with characters of moral excellence and goodness—they are slow in their formation and consolidation, and are the result of patient perseverance in well-doing. Such a character, like everything else that is valuable and worth possessing, is only attained by much labor, toil and effort; but, when secured, it is worth more than riches, honor or fame, or anything which the world calls great and good.

The application of the subject, my young friends, is easy and natural. You have, indeed, no doubt, already anticipated, from what we have now said, that what we designed to impress upon you, with special force in this our last public address, is the importance of *a heart or frame of mind that is calm, well-balanced, self-possessed, and fixed in its purpose to hold fast to and do the right at all times and under all circumstances.* In the possession of a heart like this, you can go out into the world, mix in its noise and tumult, meet friends and foes, pass through seasons of joy and of sorrow, health and sickness, without the compromise of any principle of right, or the sacrifice of anything that belongs to true

manhood. It will prove your best shield and protection in the hour of danger and temptation, and be a tower of strength amid all the assaults of the enemy. With all your getting, therefore, seek after a heart like that which David possessed, and described in the text—a heart that has returned from its wanderings, its doubts and misgivings, and reposed its trust in Him, who is the Alpha and Omega, the beginning and the end, the first and the last. And may the God of peace be with you, and cause you to remain steadfast in your integrity unto the end, and then give you an abundant entrance into his everlasting kingdom through Jesus Christ our Lord. Amen.

BACCALAUREATE SERMON

TO THE

CLASS OF 1878.

NAMES OF CLASS :

WALTER S. CRAMER,	Classical,	. Tiffin, Ohio.
WM. H. HECKERMAN,	"	. Tiffin, Ohio.
W. ALBERT MILLER,	"	. Carrolton, Ohio.
JOHN D. NEFF,	"	. Petersburg, Pa.
GRIER M. ORR,	"	. Oconto, Wis.
WILLIS S. LYNN,	Scientific,	Canfield, Ohio.
WARREN E. BRINKERHOFF	"	. Tiffin, Ohio.
SAMUEL MCKETRICK,	"	. Tiffin, Ohio.
JOHN C. RICKENBAUGH,	"	. Tiffin, Ohio.
ENOCH STRIKER,	"	. Tiffin, Ohio.
DELLA A. DUNNELL,	"	. Coleraine, Mass.
ANNA STONER,	"	. Fort Seneca, O.

SERMON.

“Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man.”—Ecclesiastes xii. 13.

THE Bible bears the impress of its originality and divinity upon every page. It is in this respect perfectly unique, and stands upon a plain that is higher than any other book, with which it may be compared. It is true, we have many works of rare excellence and originality, in every department of science and philosophy—works which exhibit the highest culture and genius, but when we come to compare them with the Bible, it is like placing a candle by the side of the great orb of day.

That this is so, is apparent from the fact that nowhere in the realms of literature, whether ancient or modern, do we find a book that contains so many grand and sublime sentences as are scattered throughout the Bible, as so many gems of priceless value. What, for instance, can be more beautiful and comprehensive than the golden rule, as it is justly called, which says, “*Whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.*” Or, what can equal the sublime declaration of the Savior, “*Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength, and with all thy mind, and thy neighbor as thyself.*” Sentiments like these can not but commend themselves to the universal assent and approval of all right-minded persons, as they are in accordance with the dictates of sound reason, and need only be stated in order that they may be believed, carrying, as they do, the evidence of their truth with them.

So it is, in like manner, with the words of my text, which possess a beauty and comprehensiveness which can not fail to commend them to our highest regard, summing up, as they do, the whole duty of man in a few words, which deserve to be written in letters of gold in pictures of silver. It is as if the Preacher, wearied and exhausted with his efforts to unravel and solve the different problems of life, and, as if admonished of the fact that of making many books there is no end, and that much study is a weariness to the flesh, desired to bring the whole subject within the smallest compass imaginable, saying, "*Let us hear the conclusion of the whole matter: Fear God and keep his commandments: for this is the whole duty of man.*"

And it is, my young friends, with the desire of impressing and crystallizing, as it were, these words in your hearts, so that you may never forget them, but carry them with you in the full consciousness of their deep import, that I have chosen them as the basis of my remarks on the present occasion. For it is only as we are impressed with the idea of God, his nearness, his power and dominion over us, and of our obligations to him, that we can be expected to fear him, and do his most holy will.

It is well, too, that we have the subject, of which my text treats, brought out with such clearness and authority; for it is, as you know, one that involves a great deal of difficulty, and has occasioned much discussion and dispute. The world never has been, nor is to-day, of one mind as to what constitutes the chief duty and work of man. Already in the ancient schools of philosophy, established among the Greeks, and long before, we find a great diversity of sentiment

as to how we ought to live so as to accomplish the true end of our being. Some affirmed one thing, and others another, so that all was in doubt and uncertainty. And if we look out upon the busy world of to-day, and ask the eager, restless crowd as it passes by in the hurry and bustle of life, what, in the clear light of the nineteenth century, it is that they are living for, and how we ought to spend the few fleeting years allotted to us in this world, we will be astonished at the diversity of views expressed. Some will doubtless tell us that they have no specific object before them; that they are here because they can not help it; that they have been ushered into the world with no choice of their own, and that they are indifferent as to whither they are drifting, or what will become of them. Others will tell us that a man can have no better thing under the sun, than to eat and drink and be merry; to walk in the sight of his eyes, and after the desires of his heart; to give a loose reign to all his desires, appetites, and passions, and to enjoy himself to the fullest extent, knowing that he must soon die and be no more. Others will tell us that they are living for an immortality of fame, and that their chief aspiration is to embalm their memory in the recollection of their fellow-men; whilst others, again, will tell us that they are living for the world, to amass and secure its treasures, its riches, its honors, and emoluments; to heap up, as it were, in one great pile, all that the world calls great and good, and then sit down and enjoy it to their hearts' content, forgetting that this is only the vision, or dream of a deluded imagination. This is no Utopia, no fanciful representation, or burlesque, upon the objects and aims of

men ; but a true picture of the world as it ever has been, and now is, pressing on, with irresistible speed, to its final destiny, without any clear conception of the object or end for which our Maker gave us here a place. How thankful we should all be, therefore, that the wise man, under the inspiration of the Spirit of God, has given us a solution of the problem of human life, in its intent and purpose, in language so plain and clear that all may understand, when he says, "*Let us hear the conclusion of the whole matter : Fear God, and keep,*" etc.

The text, in thus solving the problem of life, begins, where all true philosophy and reason would have us begin, with the idea of God, the greatest and most comprehensive of all ideas, being the original source and fountain from which this stupendous universe, with all its parts, has proceeded. Constituted, too, as we are, we can not rid ourselves of the idea of God without doing violence to ourselves, however much we may desire to do so. Being one of the original conceptions of the mind, it can not, by any resolution of the will, or aversion we may have to it, be laid aside, or dismissed, so that it shall never again come up in our thoughts, or awaken our fears. No one can rule God out of the universe, or even out of his own heart. And although the attempt has been made again and again, by wicked and ungodly men, it has signally failed ; for there can be no doubt but that the idea of God is to-day more deeply rooted in the hearts and consciences of men generally than it has ever been. Like all the other intuitions of the mind, it has grown in intensity and clearness with the progress and culture of the race, and has become so

thoroughly interwoven with the whole fabric and texture of society, as to pervade every department of life. Nor need we wonder at it when we consider how the idea of God has swayed and ruled the world in all the cycles through which it has passed, whether barbarous or civilized !

Poets and philosophers have not been slow to observe the prevalence of this idea, and have made great account of it, as we may infer from their writings. Thus we hear Cicero, one of the oracles of antiquity, say: "There is no nation so barbarous, no man so savage, as that some apprehension of the gods has not tinctured his mind. Vicious customs have, indeed, led men into error concerning them, but all have believed there is a Divine Power." In like manner Plutarch, another oracle of antiquity, says, with equal emphasis: "Exploring the world, you may possibly find cities without walls, or kings, or coins, or schools, or theaters; but a city without worship no one ever saw." "And if," in the language of another, "there have at all times been a few exceptions, they were senseless men: as monstrous creatures as a lion would be without courage; or an ox without horns; or a bird without wings; and yet, after all, even they testify of God." Looking at the subject, therefore, in the light of history, we may say that the idea of God is a part of the furniture of the mind, and lies so deeply imbedded in our nature that it can never be eradicated or laid aside as a relic of a barbarous age, whatever may be the changes and revolutions of society, or the advancement that may be made in the arts and sciences.

Seeing, then, how firm a hold the idea of God has

had upon the world in all its past history, and how the minds of men, whether learned or unlearned, have been tinctured with it, you should, my young friends, make due account of it as you now leave the quiet retreat of the study for the more active duties and responsibilities of life. It is, indeed, for you to say, if it shall be a controlling, governing element in your being or not: for it is with this, as with everything else that is natural to us, it may be fostered, and cherished, and strengthened, and intensified, or it may, on the other hand, be repressed and smothered, and so circumscribed in its operation, as to have but little effect upon us. Any one who will but notice the conduct of men with the slightest care and attention, will be convinced of the truth of this in his daily experience and observation. For we all know there is a great difference in men in this respect, some being so affected and influenced with the idea of God, as to live and act with a constant reference to him in all they say and do; whilst there are others again, who seem to have no realizing sense that there is any such a being as God, and so form and execute their plans as if everything depended on them alone. Of the former class we have an illustrious example in King David, the sweet singer of Israel, who may be regarded as expressing the views and feelings of all good men, when he says, in language so simple that a child can understand it, and yet so sublime as to challenge the admiration of all: "O Lord, thou hast searched me, and known me. Thou knowest my down-sitting and mine up-rising, thou understandest my thought afar off. Thou compassed my path and my lying down, and art acquainted with all my ways. For there is not a

word in my tongue, but lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me ; it is high, I can not attain unto it. Whither shall I go from thy Spirit ? or whither shall I flee from thy presence ? If I ascend up into heaven, thou art there : if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me ; even the night shall be light about me. Yea, the darkness hideth not from thee ; but the night shineth as the day ; the darkness and the light are both alike to thee."

Such a clear conception of the being of God, and overpowering sense of his presence, is not the natural outgrowth of the heart, corrupt and depraved as it is ; but is the result of deep study, and the cultivation of the divinity within, of which we have already spoken. For as the natural thirst we all have for knowledge may be intensified, and as the sense of the true, the beautiful and the good may be so refined and educated as to make the nicest distinctions, and experience the most exquisite joy and delight, so the idea of God, which enters into our nature as one of its constituent elements, may, in like manner, be so cultivated and cherished as to take such a possession of the mind as to sway and control it in all its activities. To do this, it is necessary to give it such free scope and exercise that it may grow with our growth and strengthen with our strength. Where this is the case, man's nature unfolds and develops normally, and he becomes, as he

was designed to be, the noblest of God's works, reflecting, in the most resplendent manner, the image of his Creator. And it is, my young friends, to the cultivation and attainment of such true manhood and nobility that I would, on this interesting occasion, arouse, if possible, all the latent energies and aspirations of your nature.

There is much, also, in the world around us, although it is the abode of sin and transgression, that is calculated to develop and give power to the idea of God within us. It may, indeed, be said that everything above, around, beneath and within us, when properly viewed, reminds us of God. It is for this reason that the heathen, who have not the written word, are inexcusable for their idolatry, because, when they might have known God from his works, they glorified him not as God, but became vain in their imaginations, and changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is above all, blessed forever more. To a thoughtful mind, everything in the vast universe is calculated to arouse and strengthen the consciousness which we have of God. Thus, if we lift our eyes to the heavens, above us every star, and planet, or world, that rolls in the immensity of space, bears witness of God, and says, with one voice, *the hand that made us is divine*. Or, if we turn to the earth and view it in all its parts, its mountains, and hills, and valleys, and rivers, and lakes, and seas, and oceans; if we look at the extent of vegetation and see how it is adapted to the support of animal life; if we contemplate the vast variety of creatures, great and small, that live and move upon the earth; the unity and diversity, the beauty and har-

mony, and the fitness or adaptation, which everything has for a certain end ; and then look in upon ourselves and see how fearfully and wonderfully we have been made, we will see evident traces, at every step of our investigation, of the wisdom, goodness and power of God, so that there is nothing, from the smallest atom that we tread under our feet to the most ponderous world, that is not calculated to give strength and power to the idea of God within us.

And if you, my young friends, will but review your past lives, short and pleasant as they may have been, and especially that portion which you have spent in the classic halls of Heidelberg, you will see that everything connected with your education has had the direct tendency of leading you to a fuller recognition of God, and of the relations which you sustain to him. All the studies which you have been pursuing, whether they have been those pertaining to mind or matter, philosophy or literature, science or art, the natural or the supernatural, the true, the good or the beautiful, the physical, mental, moral or social, in short, every study laid down in the curriculum, not even excluding the classics or mathematics, has been made to center in God, by and through whom, and for whom, are all things. And I may here say for myself and colleagues, that the one great idea which we have desired to impress upon your minds more deeply than anything else, and which we hope may be the guiding star of your life, has not been the love of fame, or science, or wealth, or art, or scholarship, or distinction, desirable as these things may be in themselves ; but a proper knowledge of God, and of his Son Jesus Christ, whom to know aright is life eternal,

knowing full well that if this be accomplished, all else that is true and good will be comprehended in it.

Such, now, being the prominence which both reason and revelation give to the idea of God, we are next led to consider the effect it ought to have upon us, or the duty we owe to him, expressed in my text as embracing *the fear of God, and the keeping of his commandments*.

The Bible never abstracts or separates God from the work of his hand. It gives no countenance to the old notion held and taught by some of the heathen philosophers, that there is an infinite distance between God and us; that the Deity sits enthroned in some distant part of the universe, absorbed in the contemplation of himself, and that he takes no interest in the affairs of this lower world. Instead of such dark and comfortless views, we are taught to believe that it is in God that we live, move and have our continued being, and that his providence extends to, and embraces everything, both in heaven and earth, and that there is nothing occurs without his will and permission. Surely a being like God, who possesses every possible perfection and excellence, deserves to be held in reverence and fear by all those who are round about him.

When it is said in my text that *we are to fear God*, it does not mean that we are to have such a dread and terror of him as to flee from his presence, as if he were our enemy, and meant to do us harm. The reason why some persons have such slavish fear of God, and why they do not desire to retain him in their thoughts, arises, no doubt, from the wrong views and notions which they have of him. Looking upon

him as a cruel and heartless tyrant, who takes pleasure in inflicting all manner of evil and suffering upon his creatures, it is but natural that they should dread him as a slave fears his master. With such notions of God, it is to be expected that they would have such dread and terror of him as would make his presence intolerable, and unfit them for any communion with him, so that they can have no desire for any knowledge of his ways. But why should we thus look upon God? Is he not our Father and bountiful Benefactor? And has he not, both in our creation and preservation, given us the most abundant proofs that his thoughts and dealings toward us are those of love and mercy? Right views of God are calculated to banish all slavish fear from the mind, and encourage us to draw nigh to him in confidence and love as a child approaches a kind and affectionate father. Hence, when we are commanded to fear God, it means that we are to cherish and cultivate such feelings of reverence, respect, dependence and affection toward him as is due from the creature to the Creator, who is God over all, blessed forever more.

It is such a fear of God as has characterized the good and holy of all ages that I would exhort you, my young friends, to cherish and cultivate, as that which is essential to true greatness and nobility of character. Constituted as we are, no one can attain true manhood so long as he ignores, or treats with disrespect, the God that made him, and confers upon him all the comforts and blessings which he enjoys. He may have many other accomplishments and attainments, such as wealth, learning, honor and refinement; but if he separates himself from God, and

substitutes anything else in his place, around which he moves as the center of his attraction, he is like a star thrown out of its orbit, and can never accomplish the true end and object of his being. Hence the fear of God should enter into all your thinking, feeling and acting, and in all your plans, schemes and purposes of life, as one of its constituent elements, without which there must, in the nature of the case, be incompleteness, imperfection and defect of character. It is, doubtless, for this reason that the wise man, in solving the difficult problem of life, gives the prominence he does to the fear of God, which implies a deep and abiding conviction of his being and presence, and of our obligations to him as our Creator, Preserver, Benefactor and Redeemer.

And when the fear of God exists in the sense in which we have explained it, *the keeping of his commandments* will always follow as a natural and inevitable consequence. No two things can, in fact, be more closely united, inasmuch as they stand related to each other as cause and effect, antecedent and consequent, so that the one being given the other must of necessity follow. Hence the practical duties of religion comprehended in keeping the commandments of God, are not to be regarded as mere appendages thrown around it in the way of tinsel or ornament to give attraction to it; but as the necessary outgrowth and embodiment of its inherent life and power. The two are complementary of each other, and can never exist apart and separate.

So the idea of God, as our Creator and Upholder, always carries with it the corresponding idea of dependence and obligation on the part of his rational

and intelligent creatures. And where there is this obligation, there are laws, precepts and commandments which are to be kept and obeyed, inasmuch as a law without obedience is a nullity. Hence it is that such importance is attached in my text to the keeping of the commandments of God, which is declared to be the chief, the whole duty of man.

And now, my young friends, members of the Class of 1878, the time has come for me to speak for myself and colleagues our last parting words. For several years we have been traversing together the broad and delectable fields of science and literature, gathering here and there flowers as we have been going along. On our part we have endeavored to lead you to the crystal fountain of truth, and inspire in you a love of the true, good and beautiful. That we may not have accomplished all that is in the power of man to do, and that we ourselves have desired, we readily admit; yet our efforts have been unremitting, and our solicitude great, that you might wisely improve the opportunities you have had for obtaining a liberal education, and of laying the foundation of a character that would fit you for a life of great usefulness and happiness in the world.

In the good providence of God we have been permitted to journey together until we have reached the point that is henceforth to divide us, so that we now become two bands—you passing out of and from the quiet retreats of college life to the more responsible duties that await you, whilst we remain at our posts with others to fill your vacant places.

That we should have a deep solicitude that our own cherished hopes, with those of your friends, should

be fully realized, is but natural, and we can assure you, that let your lot or fortune be what it may, we shall always rejoice to hear of your success in life, and that should a kind word or counsel be asked or needed, to help you on in your journey, it will be cheerfully given.

Nor can we suppress the deep emotion that swells in our breast at the thought of separation, as we look beyond into the distant future, and ask tremblingly and anxiously, "Shall we meet again," and "gather at the river, at the river by the throne of God?" Shall we, when the work of life is done, each one for himself and herself, bring the trophies we may win, and lay them down at Jesus' feet, there to be crowned together as those that have kept the faith, and fought victoriously the battles of life.

Whilst you have been with us we have diligently sought to direct your paths, and guard your step against the many dangers and perils of youth. And if we have at times seemed to restrain your steps, and circumscribe your enjoyments, so that you have been disposed to regard the discipline too rigid, you will see, as you advance in life and learn more of its stern realities, that it was not only meant for good, but that it was the course which duty marked out for us as the guardians of your youth.

But we must not linger; our last words must be spoken, hard as it is to perform the task. Would that I could engrave them so indelibly upon your minds that no vicissitudes of fortune, whether of joy, or sorrow, of prosperity or adversity, could ever blot them from your recollection. But what words can I speak that will be more appropriate than those of my

text which contains such a beautiful epitome of the work of life: "*Let us hear the conclusion of the whole matter: Fear God, and keep his commandments, for this is the whole duty of man.*" If you do this, your life will be a grand and glorious success, and your names will stand forever recorded in the book of life. Therefore take the name of God with you, as you now go out from us; take it with you in your several callings in life; take it with you at home, and abroad, in the public concourse, and quiet retreat; take it with you where'er you go; for it will be to you a tower of strength and support, as well as a source of joy and comfort.

"Take it with you, do not stumble,
Though your path be dark as night;
There's a star to guide the humble;
Fear the Lord and do the right.

Let the road be rough and dreary,
And its end far out of sight,
Foot it bravely, strong or weary;
Fear the Lord and do the right.

Perish policy and cunning,
Perish all that fear the light;
Whether losing, whether winning,
Fear the Lord and do the right.

Trust no party, sect or faction,
Trust no leaders in the fight;
But in every word or action,
Fear the Lord and do the right.

Some will hate you, some will love you,
Some will flatter, some will slight;
Cease from man and look above you;
Fear the Lord and do the right."

BACCALAUREATE SERMON

TO THE

CLASS OF 1879.

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SERMON.

“I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth.”—Romans i. 16.

WE have here an open and manly confession of Christianity on the part of Paul, a distinguished minister and Apostle of Christ. Born and educated in the Jewish faith, and being exceedingly zealous of the traditions of his fathers before his conversion, his testimony is very important. Men seldom change their religious beliefs when they once become so fixed and settled as Paul was in the faith of his fathers, unless they have some sufficient reason for so doing.

There was, also, much in the Jewish religion to commend it to the Apostle. It was the religion of his fathers, and had come down to him with the most sacred memories, and conclusive proofs of its divine origin. It was the religion of the patriarchs Abraham, Isaac and Jacob, of Moses and Joshua, of Samuel and Elijah, of David and Solomon, of prophets and holy men; all of which threw a charm around it, and made it exceedingly dear to every Jew. Hence we may readily imagine that it required a strong struggle and effort for the Apostle to renounce a religion that had so much in its favor, and embrace one that was so generally despised and hated as the Christian religion was at that time. Nor can we suppose that he would ever have made the change which he did, especially when we remember how bitter his opposition was at first to Christianity, had he not had the most conclusive and satisfactory evidence of the superiority of the one over the other.

That his conversion was sudden and miraculous, and not in the ordinary course of events; that it occurred amid the most wonderful demonstrations of the divine power and presence, does not in the least invalidate the testimony of the Apostle in the text, inasmuch as sufficient time had elapsed since it had taken place to enable him to form a calm and sober judgment in the case. Hence, when he says, "*I am not ashamed of the gospel of Christ,*" we are not to regard this as the sudden outburst, or momentary excitement, of one who had just been born into the kingdom of God, but as the calm, deliberate confession of one who knew whereof he affirmed.

The sufferings and trials which Paul had been called to endure for the sake and cause of Christ were exceedingly severe. The Jews, seeing the effect which his conversion had, and the zeal and boldness with which he declared and defended the new faith, were greatly exasperated against him, and did all in their power to arrest and put him to death; so that wherever he went he had the most violent opposition to encounter. To persist and continue steadfast in the course upon which he had entered, in the face of such opposition, was a trial of no ordinary kind. He was indeed challenged at every step he took to stop and consider if the sacrifices he was making were not greater and more than were required under the circumstances. And yet none of these things moved him; for he had counted the cost, and was ready to make any and every sacrifice that might be required of him sooner than deny the name and cause of Christ, whose ambassador he was.

Christianity, being at this time in its infancy, was

called upon to encounter great opposition. It is so with all the great changes and revolutions that take place in society; so that ideas that are new and startling, and undertake to overthrow the established order of things, are not only of slow growth, but are often baptized in blood. And especially was this so with Christianity, which was not only new, but in direct opposition to the prevalent superstitions and false religions of the day. For any one, therefore, to identify himself with it, and make an open confession of it, was enough to bring down upon him the greatest reproach and derision. And in no place was this carried to a greater extent than in the populous, wealthy and accomplished city of Rome, the metropolis of the world, whose orators and philosophers did all in their power to make Christianity odious and contemptible in the estimation of the people, so that it was an act of great heroism and bravery on the part of the Apostle to make the confession he did in the text, saying, "*I am not ashamed of the gospel of Christ,*" etc.

To confess and defend the truth, in the face of the opprobrium and reproach often cast upon it by an excited and corrupt populace, is one of the hardest and most difficult things to do. It is indeed no uncommon thing to see men brave upon the field of battle, and rush with impetuosity into the very jaws of death, and yet not have the moral courage to oppose what is wrong, or stand up in defense of what is right. And if there is occasionally one who, like Socrates, will stand out singly and alone, and refuse to sanction what is manifestly a violation of right and

justice, history is sure to award him the meed of praise which his conduct deserves, and hold him up as an example worthy of imitation.

Such is evidently the case with Paul in the instance referred to in my text. His conduct at the time was altogether unaccountable to the opposers of Christianity. In their blindness and prejudice they could not understand why he should oppose the religion of the Empire, and of his fathers for one whose founder had only recently been crucified as a malefactor, and whose doctrines were held in contempt and scorn by the mass of the people. And yet, looking back as we do over the centuries that have passed, and seeing the triumphs which Christianity has won, and the blessings it has conferred upon the world, our admiration of the Apostle is almost unbounded, and we are constrained to regard him as one of the most illustrious moral heroes of the past.

And I may add that Christianity has a great many similar examples to which it can refer, which, if they are not as illustrious as that of Paul, are sufficiently so to establish its divine character. The fact is, there is no cause that has ever arisen in the world that numbers so many martyrs, confessors and adherents, as Christianity. Wherever it has been established it has always gained for itself a great name and power. And this, too, it has done in the midst of the fiercest opposition, which, instead of arresting its progress, has only contributed to its growth. Somehow or other there is a charm, or magnetism, in the name of Christ, notwithstanding all the attempts that have been made to cast reproach and odium upon it, that

attracts and binds men to it with a power that nothing can resist, so that there have always been those who have not only been ready to confess it, but even to die for it, as Paul was, if the sacrifice were required. Surely a religion like this challenges our most serious and thoughtful consideration, and if there is any thing, my young friends, members of the class of 1879, that I can say in this, my last and parting discourse, that shall be calculated to intensify your interest in it, and lead you to such a candid and thorough examination of its claims as to result in your cordial acceptance of it as the power of God unto salvation, I have no doubt it will be a matter of as much rejoicing to you as it will be of gratification to me.

Considering the great importance which must ever attach itself to the subject of religion, I regard it eminently appropriate to call your attention on the present occasion to the superiority of the Christian religion over every other, and to hold up to your view as worthy of imitation the noble confession which Paul makes of it in the words of my text.

Constituted as we are, we all need and must have a religion, inasmuch as we have wants, instincts and aspirations that can only be met and satisfied by that which is spiritual. As the body can not be fed upon intellectual food, nor the mind nourished upon what is material, so the heart has its longings, which can only be satisfied by communion with God. Hence it is that wherever we find man we always find him a worshiper at some shrine or altar; and if he is not able to grasp the idea of God as he is revealed unto us in the Bible, he will still feel after him, if haply he

may find him, and will not rest satisfied without some form of worship, even though it be a false one. And although there are those who decry all forms of religion, and try to persuade themselves and others that they are perfectly indifferent to the whole subject, yet it is evident that they are deceiving themselves, and that they, no less than others, fall back in helpless dependence upon some object or persons from whom they expect aid and support in every time of need. It being true, therefore, that we all need and must have a religion, it becomes us to weigh the subject well in all its bearings, and to make choice out of the many forms that have been devised, and that have prevailed more or less extensively, of that which bears most plainly the impress of divinity on its face, and is the most fully adapted to our wants and necessities.

Here, however, we are met with a most singular fact, which we can not help noticing as we pass along, and one, too, to which it is hard to give a rational explanation, that there are so many young men in our colleges and institutions of learning, and in the different professions, who stand aloof from all religious associations, and who, if they have faith in Christianity, as we believe they have, still treat it with nothing more than a mere outward respect. That there are not a few of this class is apparent to all close observers. So common, indeed, is it that there are some who are led to believe that Christianity is either unfavorable to learning and scientific attainments, or else the educated do not need it as much as those who have not been so highly favored.

Believing, as I do, that this singular fact is to be attributed largely to the influence of association, and to the want of a candid consideration of the claims of Christianity, I shall now proceed to mention some things which go to show that a confession of it, such as Paul makes in the text, is not only rational and commendable in the highest degree, but such as we and all men should make if we act wisely and considerately.

In doing this, however, I would not have you to infer that I do it in the way of defense, as if I had the least suspicion of the weakness of Christianity, or that its towers and fortresses needed any new or additional support to keep it from falling. Upon this point I have no doubt whatever, after a most thorough examination, that the evidences which we have of the truth of the Christian religion are altogether sufficient, when properly considered, to produce moral certainty and conviction; so that, if men do not believe in it as the power of God unto salvation, it is not because it is irrational to do so, but because they allow their judgment in the case to be perverted, and thus come to a false conclusion. And although it is true that there have been, and still are, objections that have been brought against Christianity with great force and adroitness, as there have been against everything else that is good, yet these have all been so fully and fairly met as to make belief in it perfectly rational, whilst unbelief, however weak and wavering, must be regarded as inexcusable and culpable.

In giving the reasons, therefore, why Paul and all true Christians are not ashamed to avow their belief

in Christianity, I would have you, my young friends, enter with me into its sacred precincts, to see and examine for yourselves the foundation upon which it rests, to scan the building in all its parts, to behold its towers, to mark well its bulwarks, and consider its palaces, to see if it is not the grandest and most glorious system of religion that has ever been devised, in the hope that your admiration and interest in it may become so intensified as to lead you to embrace it as your only hope and comfort in life and death, and to tell your convictions and experience of its surpassing excellence to the generations that are to come. And, in doing this, I would remark,

In the first place, *that there is in the person and character of Christ, the founder of Christianity, that which commands our highest respect and admiration.* The history of the past furnishes us with many examples of true greatness and excellence. Every age and nation has had its poets, sages, heroes, legislators, philosophers, patriots and philanthropists, whose praises will be sung to the end of time. And yet many and varied as have been the virtues and excellencies of those whom the world is pleased to honor as the good and great, there is none among them all like unto Christ, who occupies a position in the moral world analagous to that of the sun in the natural world, which we are wont to regard as the center and source of light and heat to the great system of worlds of which we form a part. Take Christ away from the world, and blot out all the light and truth which he has shed upon it, and you thereby bring a pall of darkness over it as cheerless as that which over-

spreads the nations that neither know God nor the destiny that awaits them.

The more we study the character of Christ and learn of him, the more we are astonished and overawed by what we see. There is no one with whom we can compare him. He is the miracle of the ages, than whom there can be no greater—above all praise and eulogy. His birth, life, poverty, miracles, doctrine, patience, humility, meekness, sufferings, death, resurrection, and ascension into heaven, all impress us with the singularity of his person. And yet, withal, the picture is so original, natural and transcendently excellent, that it is impossible not to be charmed by it. He is the living embodiment of all that is good and excellent, the grand ideal to which humanity has been looking, and after which it has been striving, without having ever been able to attain it—the one absolutely good and perfect, the Savior of the world—and as such he will always be loved and revered. In this aspect of the subject, Christ stands in striking contrast with all other characters. Men like Alexander, Cæsar and Napoleon; Homer and Shakespeare; Socrates and Plato; Bacon and Locke; Wellington and Washington, come upon the stage of action, and startle the world for a time with the splendor of their genius and the grandeur of their exploits, and then pass away and are soon forgotten. Not so, however, with Christ, whose name will be proclaimed, loved and adored by increasing numbers as time rolls on. View it as we may, there is something in the character of Christ that surpasses all that is human, and that will always be admired and loved.

It is also a remarkable fact that infidels of every shade of unbelief, whilst they have doubted and disputed many things connected with Christianity, have almost uniformly borne testimony to the superior excellency of the character of Christ. Thus Josephus, the great Jewish historian, who lived in the latter part of the first century, refers to Christ *as a wise man, if it be proper to speak of him as a man, for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure.*" So the celebrated German Rationalist, Strauss, perhaps the most noted infidel of modern times, in speaking of Christ, says, *"that he remains the highest model of religion within our thoughts, and that it is as absurd to think of religion without Christ as it is of poetry without regard to Homer or Shakespeare."* Rosseau, a noted French infidel, *calls it blindness to compare, as many do, the son of Sophroniscus to the son of Mary, and says that if the life and death of Socrates were those of a sage, the life and death of Jesus are those of a God.* And Napoleon, than whom there never was a better judge of character, said to General Bertrand of Christ: *"I know men, and I tell you that Jesus Christ is not a man. Superficial minds see a resemblance between Christ and the founders of empires, and the gods of other religions, but that resemblance does not exist."*

I might go on and give the testimony of eighteen centuries in regard to Christ. It would be all the same, that there is none like unto him in the excellency of his character and moral perfections. And as such is the fact, admitted by infidels as well as Christians, that the character of Christ surpasses all others

in purity and goodness, it is easy to see that Christianity has, in this respect at least, a decided advantage over all other systems of religion and philosophy, whose founders have, in many instances, been characterized by such weakness, imperfection and profligacy, as to make their followers blush at the recital of the crimes of which they were guilty. Even the very gods of Greece and Rome themselves are charged in their mythologies with such passions and criminal acts as make it impossible for any one to love and worship them. Not so, however, with Christianity; for here we have, in the person of Christ, its head, all that is lovely and attractive, true and good, the most perfect and excellent of all beings, the fairest among ten thousand, and the one altogether to be desired; so that there is nothing of which any one need be ashamed.

Leaving now the character of Christ, and passing on to the religion which he has established, I would remark, in the next place, *that there is nothing here, when rightly viewed, of which any one need be ashamed.* It was to this that Paul especially referred in the text, when he says, "*I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth.*" By which he evidently meant what we understand by Christianity, the form of religion introduced and established in the world by Christ, of which we have a record in the New Testament Scriptures. And if what I have said of the person and character of Christ be true, that there is none like unto him in wisdom and moral excellence; if HE transcends, in the superiority of his character, Moses,

Zoroaster, Confucius, Mohammed, and the founders of religion and empires in general; if it be not wrong to institute a comparison between him and them, then we may infer, *a priori*, that the religion which he has founded must, like himself, surpass in moral grandeur every thing that is the work of man.

And that this is so must be apparent to all who are acquainted with the results of what may be called *the science of religion*, the object of which is to classify and arrange systematically all the knowledge we have pertaining to this subject. And as religion enters more deeply into the life of man, and affects his well-being more materially than anything else, it is presumable that it would be studied more thoroughly, so that all that is peculiar and distinctive in the different forms, which have or do now prevail, would be brought out so clearly and fully as to enable each one to form an intelligent judgment upon the subject, just as in other departments of knowledge. This being so, it ought to be no difficult task to institute such a comparison between Christianity and the religions of the world as to know which has the strongest claims upon us.

And as the old religions of the Assyrians, Babylonians, Egyptians, Greeks, Romans, and many of the smaller tribes, have long since died out, and are now only known in history, showing that they were not adapted to, nor designed to be, the religion of the world, although all of them had some elements of truth in them, and some of them beautiful creations of the imagination, yet, being obsolete, I shall pass them by, and refer only to such as are existing

at the present day, as Judaism, Brahmanism, Buddhism, Persianism, Confucianism, Mohammedanism and Mormonism; to which it may, perhaps, be proper to add Deism, Pantheism, Rationalism and Positivism; of which we hear much in these last days, although they have no established form of belief or mode of worship. And, although all these exist by the side of Christianity, and number in some instances a great many adherents, all that is necessary is to place them in such a position as to bring out sharply the points of difference, to see the immense superiority of the one over the other. This being done, it will at once become apparent that the difference is not merely one of degree, as some maintain, but of *kind*; so that if Christianity ultimately prevails, as I have no doubt it will, all the others will gradually be taken up by it, and disappear one after another, as many have already done.

What the points of difference are between Christianity and the other religions with which it stands opposed, it is not possible to state fully in the short time allotted us. All that can be expected of us is merely to state the salient points, and leave it to each one to carry out in his own mind to their logical consequence the thoughts to which we may give expression. And, in doing this, I would remark,

First, that the influence or working of these systems is as widely different as the systems themselves, affording a practical illustration of the well-known maxim, that every tree is known by its fruit. A system that is good will invariably produce results that are correspondingly good, whilst one that is of the opposite

character will produce evil effects in proportion as it is vitiated. If we now apply this test to the subject in hand, and compare the practical results of Christianity, not with Brahmanism, Buddhism or Mormonism, but with the very best form of religion devised by man, such as Mohammedanism, Deism, or any of the humanitarian schemes of the day, all of which have borrowed what is really good in them from the teachings of Christ and his apostles, we can not help seeing that the argument is decidedly in favor of Christianity. Nor is there any one, not even excepting men like Ingersoll, who are going through the land doing work like that of Voltaire and the French infidels, sapping and undermining the established principles of order, government and religion, who would, if put to the test, be willing to see Christianity suppressed to give place to Mohammedanism, Deism, Nihilism, or to infidelity itself. The very thought is shocking to our better nature. Without pursuing the argument any further, I may sum up all that is necessary under this part of my subject by giving the well known reply of Queen Victoria to one of the princes of Africa, who inquired of her the secret of England's greatness, when she said so beautifully, tersely and truthfully, "*My country owes its greatness to the Bible.*" So we may say with equal truth, that all that is good and elevating among us is the result of the mighty working of the gospel of Christ, which is the power of God unto salvation. Take this away, and shut out its benign and heavenly influences, and I care not what other religion is substituted in its place, the result will be disastrous in the extreme.

So, if we *compare the object of worship which Christianity presents to the gods of other religions, we are equally impressed with its superiority.* Any one at all acquainted with the God of the Bible, who is everywhere presented to us as the self-existent and eternal Jehovah; possessed of every possible perfection; infinite in wisdom, power, goodness and holiness; the Creator, Preserver and Upholder of all things, must see that there is a being here who, as soon as he is known, must command our respect, love and reverence. It is not so, however, with the gods of the heathen world; for who would ever think of loving a god like Jupiter, Pluto, Venus, Bacchus, Neptune, Moloch, or any of the gods of India, China, Africa, or the islands of the sea. No one with proper culture and self-respect would ever think of paying homage to such imaginary deities, or believe that they could afford aid in time of need or distress. Constituted as we are, it is not possible for us to love and adore what is not worthy of our love and adoration, and does not stand in right relations to us. Hence it is that the Deist, who separates his god from the world, so that he has no direct communication with his creatures, never speaks to them, does not feel for them in their sorrows, or hear their cries; nor the Naturalist, who enshrines his god in the mechanism of the world, and knows nothing of him except as he manifests himself in the laws and forces of nature; nor the Pantheist, who so confounds his god with the world as to strip him of all personality; nor the Rationalist, whose god is human reason deified; nor the Positivist, whose god is unknown and unknowable—nor can any one

who worships a being different from Jehovah cherish the affection for the object of his worship which the Christian does. The fact is, all the religions of the world leave the heart cold and chilly, or else they suppress and dry up the affections and emotions of the soul, and strip it of all that is noble and godlike; all of which is different with Christianity, which presents the God, whom we worship and adore, as a merciful and gracious being, reconciling the world to himself through Christ the Mediator, comforting and consoling all who put their trust in him with the sympathy and affection of a loving Father. All must feel that the difference here is world-wide.

I remark again, that *the originality and perfection of Christianity*, as compared with other religions, is such as to commend it to our highest regard and admiration. Christianity, although perfectly adapted to man in all the relations and conditions of life, is not the outgrowth or contrivance of human thought or ingenuity. It is not a development of any one, nor of all the systems of religion and philosophy which preceded it. It did not spring from the civilization of Greece, Rome or Egypt; nor from all of them combined. It is not the product of the sages and legislators of antiquity. Nor was it even the offshoot of Judaism, the purest of all the ancient religions; for as soon as it was fully established in the world, Judaism disappeared, as the type is always lost in the reality which it foreshadows. And although it has always been in the world in some form or other, and may be said to be as old as the race itself, having been made known to our first parents whilst in Para-

dise, repeated to the patriarchs, prophets and holy men of old, until the fullness of time when it was ushered in the world in all its glory by the coming of the Son of God ; although it thus comes to us through all the ages as the folded bud, the expanding flower, and the ripened fruit ; yet it is unlike everything that has the impress of human weakness and imperfection, being original and perfect in all its parts and provision, giving the fullest proof that it is not the work of man, but of God, for which reason no one should be ashamed to make an open confession and avowal of it.

I might go on and speak of many other things connected with my subject, showing the superiority of Christianity over every other form of religion, for volumes have been written upon it without exhausting the theme ; I might speak of the accumulated evidence which eighteen centuries give of its truth and divine origin, evidences gathered from a thousand sources, showing the power it has of working silently and irresistibly into all the avenues and arteries of our social system, in science, art, commerce, literature and civilization, permeating everything with its own peculiar life, effecting the greatest changes in its progress, and yet all the while preserving its own identity, leaving in its track, empires, governments, institutions, customs and systems of philosophy that have grown old and become obsolete, and yet itself always youthful and vigorous, conquering and yet never conquered. I might speak of the triumphs it has achieved, in subduing and winning over to itself, by the power of truth, barbarous tribes and nations, until it now has about one-half of the globe under its influence, show-

ing thereby its adaptedness to become the religion of the world. I might speak of its triumphs in the field of controversy, and show how it has met every foe with which it has been brought into contact, whether from history, science or philosophy, falsely so-called, and given a rational and satisfactory answer, notwithstanding the boasts of infidels, to every objection that has been brought against it. I might speak of the wonderful power it has of reforming and correcting the evils of society, and of promoting order, industry and civilization, and how it affiliates with everything that tends to the elevation of the race. I might speak of the miracles wrought by Christ and his Apostles, showing that they were the accredited messengers through whom God spake to the children of men; of the pure system of morality which it inculcates; the testimony which men like Franklin, Byron, Goethe, Humboldt, and a thousand others, have given of its excellence; of its adaptation to the intellect, the affections, the imagination, the conscience, and the will, yea, to man in the totality of his being; in short, I might show how clearly it points out the way which we should all live so as to accomplish the true end of our being, of the support and succor it affords in every condition of life, and of the sweet assurance it gives in death of another and better world for all who comply with its requirements and provisions: all of which would give prominence to it as a religion worthy of its author and of our hearty acceptance, so that, with the Apostle, we should not be ashamed of the gospel of Christ, but regard it a glorious and blessed privilege to make a confession of it, even

though it should expose us to the taunts and reproaches of men of reprobate minds.

And now, in view of what has been said, I think we must all see the absurdity and impossibility of the infidel theory, that Christianity is a human device gotten up either as a pious fraud or deception by the Apostles and their associates, and that the whole story of Christ is nothing more than a fable, standing substantially on the same basis with the old Greek and Roman mythologies. The very assumption is preposterous in the extreme ; for it is not to be supposed that men, unlettered and unlearned as the Apostles were, could ever have originated a character so beautiful, so perfect, and yet withal so natural in all its parts, like that of Christ. And if they had been able to do so, where was there one born among men that could have acted out the tragedy ; for if it required a Homer to write the Iliad ; a Hamlet to play the part of Hamlet ; a Newton to compose the Principia, it required a Christ to perform all that is attributed to him in the gospel narrative.

And now, ladies and gentlemen of the Class of 1879, a few words by way of application and I am done. What you have heard to-night is but the echo of what you have often heard in the class-room and in the private intercourse we have had. Heidelberg College having been founded as a Christian institution, we would not be true to the trust committed to us, nor to our own convictions, if we were to ignore or allow the religion of Christ to occupy a place in the background, as if it were of little or no importance. Christianity, being the greatest factor in the world

for the last eighteen hundred years, no education or parting counsel, such as I am expected to give to-night, would be complete without some reference to it. Hence, I have endeavored to bring out the salient points of its superior excellency, in the hope that the remarks that have been made may not only afford food for thought and reflection in after years, but also commend it to your regard. Being reared and educated under its influence, and seeing, as you have, its practical workings, I feel fully persuaded that you all heartily adopt the remark of Franklin, made only five weeks before his death, that the "*system of morality and religion, as left by Christ, is the best the world ever saw, or is likely to see.*" Such being the fact, it has claims upon you which you never can, and should not if you could, throw off and disregard. The world needs it, and you will need it in whatever position your lot may be cast. Do not, therefore, ever allow yourselves to treat it with indifference, or talk lightly of it; nor connive at the taunts and sneers which are often cast upon it by unbelievers, but follow its counsel and guidance, assured that it will at last conduct you to the haven of peace and rest.

If you want a model after which to pattern, I know of none (Christ excepted) so beautiful in all its parts, and so inspiring and animating, as that of Paul, to whom reference is had in the text, and in nothing more so than in the frank and open confession he made of the gospel of Christ. Plant yourselves upon the same rock, and let the same spirit animate you that animated him, and I will venture the prophecy, although not divinely inspired, that your lives will be pleasant, peaceful and happy.

Rest assured that, as you now leave us and go out in the busy scenes of life, where you will meet with many dangers and temptations, you carry with you the love and esteem of all your teachers, and that, although separated from us, we will still offer the prayer that God may keep you from the snares of youth, the coils of infidelity, the trammels of vice, and the shame and disgrace of a misspent life, and give you courage to stand up for and do the right, regardless either of the favor or frown of the world, and that your greatest glory may at last be,

“That Christ is not ashamed of you.”

THIRD PART.

One of the sad effects of sin is, that it has brought Death, with all its sorrows, into the world. There is no family, or association, however sacred, where this fell destroyer has not entered. He is no respecter of persons, and not unfrequently takes those first, whom we least suspect. Of the nine who have died since our connection with the College, in 1866, we saw nothing which indicated at the time of their graduation that they would soon be the victims of death. They were young, hopeful, buoyant, intelligent, apparently strong, and entered upon their public career with a bright anticipation of a long and useful life. Upon some of them Nature had lavished her choicest gifts. They had noble powers, and had so developed and strengthened them, that the characters which they had formed gave promise of a bright future. And had they lived, there is every reason to believe that they would have made their mark in the world, and been an honor to their friends and the institution at whose crystal fountain they drank. But they have fallen, and are now numbered with the dead, verifying the remark, often made, that Death loves a shining mark, at which he directs his deadly blow.

But sad as it has been for us to see so many of our alumni stricken down in the prime and vigor of life, and mysterious as was the Providence which removed them just at the time when they were ready to make their influence felt, and when they seemed so much needed, we would not murmur, or find fault with Him who doeth all things well, knowing, as we do, that "there is no vale of sorrow washed with burning tears, but has been made rich with sacred memories and fruitful with blessings of life and hope."

It is with the fond hope of cherishing, and perpetuating the memories of those who have so soon been taken from us, and of laying fresh garlands on their graves, that we append the following brief obituaries:

MARGARET J. SHELMAN,

OF THE

Class of 1854.

OUR knowledge respecting the subject of this obituary is very meager, notwithstanding the efforts we have made to gather information. She was a member of the first class that graduated, and was, therefore, connected with the College in its infancy. She came from Covington, Kentucky, to Tiffin, Ohio, for the purpose of attending College, and was the daughter of a minister in the Methodist Church. She is spoken of by those who knew and still recollect her, as a most estimable young lady, prepossessing in her manners, quite studious, well versed in several languages, and a good scholar. She returned to Kentucky after her graduation, and died shortly after, greatly lamented by all who had learned to know her.

She stands at the head of the necrological list of the Alumni of Heidelberg College, having been the first alumnus that died. It was felt to be a very sad and mysterious Providence that removed her so soon from earth after her graduation, when she was just ready to enter the world and make her influence felt in any sphere that might open. But God's ways are not as our ways, nor are his thoughts as our thoughts; for he moves in a mysterious way his wonders to perform, teaching us this lesson: that however desirable a long and useful life may be, his cause will continue and prosper whether we live or die.

We would be glad to give a more extended notice if the facts were at hand, especially as the deceased is represented as having possessed many excellent qualities; but, as more than a quarter of a century has passed since her graduation, leaving no one to tell the story of her life, and as we know of no relative to whom we can apply for information, we must rest satisfied with what we have said, having the assurance that whilst she remained unknown to us, her name is recorded in the Lamb's book of life.

GEORGE S. FEIGHNER,

OF THE

Class of 1856.

Prepared by Rev. W. H. Fenneman.

GEORGE S. FEIGHNER was born in Stark County, Ohio, June 7, 1828. His early life was spent on the farm. Being impressed with the importance of a good education, he availed himself of all the opportunities within his reach; and, having mastered the branches usually taught in the public schools, he came to Tiffin, in 1850, when the College was first started.

His object, when he first entered College, was to prepare himself for the ministry, although he could not see his way clear to take a regular Classical Course. Being compelled to teach at intervals in

order that he might secure the means to continue his studies, he did not graduate until 1856.

Although not the quickest in his perceptions, he made it a rule to study all his lessons thoroughly. He was one of the first members of the Excelsior Literary Society, and always took a deep interest in its prosperity.

His moral character was unimpeachable, being upright in word and deed. He endeared himself to all with whom he became acquainted, by his uniform kindness. When he differed with any one, he did it with such candor and frankness that no one could take any offense.

After he had graduated, he changed his mind in reference to his life-work, and devoted himself to teaching, for which he had a fondness. He was married to Miss F. A. Jack, on the 6th of August, 1857, who still survives him.

His last sickness was lingering and painful, his disease being cancer of the stomach. He was a sufferer for eighteen months, and was confined to his bed for eleven weeks. He was fully resigned to his situation; and, after giving a sad farewell to his weeping family, he closed his eyes in death on the 5th of March, 1877. His body rests in Green Lawn Cemetery, where it will sleep quietly until its slumbers will be broken by the sound of the trumpet that will call the dead to life.

REV. CHARLES W. HOYMAN,
OF THE
Class of 1857.

Prepared by Rev. G. H. Leonard.

CHARLES W. HOYMAN, son of Rev. John and Susan Hoyman, was born in Wellersville, Pennsylvania, November 4, 1834. His father was a minister of the Reformed Church, and lived to a good age. The son, enjoying the advantage of Christian nurture, gave signs of piety at an early period of life. It was not, however, until he had served an apprenticeship in a secular calling that he felt himself called to the ministry. After his mind became settled as to his proper vocation, he gave himself diligently to the work of preparation, pursuing his studies in our institutions at Tiffin, Ohio, where he graduated, in the Scientific Course, in 1857, and entered the Theological Seminary immediately after.

Having completed his studies, he received and accepted a call from the Somerset charge, consisting of four congregations. He was examined, licensed, and ordained to the gospel ministry, at a special meeting of the Lancaster Classis, on the 11th of May, 1858. His call being confirmed, he immediately entered upon his life's work.

The condition of the charge, at the time he entered upon it, was anything but encouraging; but, by hard and persevering labor, it soon gained in strength, and

became the strongest charge within the bounds of the Lancaster Classis.

After laboring a little over a year in the charge, he was married to Miss Emma Swinehart, with whom he lived happily to the end of his life. Two children were born to them, a son and a daughter, both of whom are still living.

He continued to serve the Somerset charge for a period of nineteen years and a half, when he felt it his duty to resign, on account of impaired health; and asked and obtained permission of the Classis, October 17, 1877, to retire from the active duties of the ministry. It was with a sad heart that he laid aside the armor with which he had so bravely fought the battles of the Lord.

The charge numbered, when he resigned it, three hundred and twenty-five communicant members, and three hundred and eighteen baptized members—gathered in by the use of the appointed means of grace. During his pastorate in this charge, where he began and ended his ministry, he baptized four hundred and eighty-two persons, confirmed three hundred and thirty-four, received by letter and renewal of confession eighty-two, married one hundred and forty-eight couples, officiated at two hundred and twenty-nine funerals, delivered one thousand two hundred and thirty-two catechetical lectures, gave five hundred and ninety-four lectures on Bible subjects, and preached two thousand two hundred and twelve sermons, from which it will be seen that he made full proof of his ministry.

On the 22d of December, 1878, he received a severe stroke of paralysis, affecting his entire right

side, and leaving him speechless. In this condition he continued for some weeks, when he received another stroke, on the 9th of February, affecting the other side. This proved fatal, and ended his earthly career on the day following, being the 10th of February, 1879. He was buried on the 12th, the services being conducted by the members of the Lancaster Classis, of which he had, for many years, been a prominent member, Rev. J. Vogt preaching the sermon on the occasion, from the words, "*And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever.*"

The following action was passed by the Lancaster Classis respecting his death:

"*Whereas*, in the all-wise providence of God, our esteemed brother, C. W. Hoyman, has been removed from our midst; and,

"*Whereas*, for years his name stood prominent on our Classical Roll, and has always reflected honor on this body; therefore,

"*Resolved*, That we in humility bow to the high will and mandate of our Heavenly Father; and, as his form is here no more, but is in heaven, we now erase his name from the Classical Roll, but ever hold dear his name, engraven on our memories, as a faithful worker and now a sainted brother."

DANIEL L. DUBBS,

OF THE

Class of 1861.

Prepared by Rev. I. H. Reiter, D. D.

WE know but little of the early life of Daniel L. Dubbs, further than he made a public profession of his faith in Christ May 26, 1855, when about seventeen years of age. Being impressed with the importance of a thorough education, and with the duty of preparing himself for the gospel ministry, he entered Heidelberg College on the 7th of December, 1856, and graduated, in the Classical Course, with the first honor, June 26, 1861. In the spring of 1862, he entered the Theological Seminary at Mercersburg, Pennsylvania, making good progress in his studies until the following September, when he felt himself called upon to enlist as a soldier in the Union army. For about one year after this, he was stationed at Fort Thayer, in the vicinity of Washington City. He was subsequently promoted to the office of Sergeant, and was for a time connected with the Engineer Corps, and assisted in surveying the coast of the Potomac River. In the fall of 1863, he was taken to Regimental Headquarters as Clerk, where, by his fidelity and gentlemanly bearing, he soon won the confidence and esteem of his commanding officer and those around him.

In the latter part of April, 1864, he was promoted

to the office of Lieutenant, and was soon after called into active service in the field. He was with the Army of the Potomac during its memorable campaign under General Grant, passing safely through the severe battles of the Wilderness, Spottsylvania Court-house, and Cold Harbor. But, on the 17th of June, whilst bravely leading his men against the rebel works south of Petersburg, Virginia, he was mortally wounded in the hip, and died, on the 7th of July following, in Finley Hospital at Washington City. After having been buried about four months in the new National Cemetery at Arlington Heights, his remains were disinterred and brought to Miamisburg, Ohio, the place of his nativity, and buried, November 24, 1864, in the new Cemetery.

He was a worthy and noble young man, beloved and respected by all who knew him; had a good moral character, fine intellectual attainments, and good social qualities; was industrious and studious, truthful and sincere, and devotedly pious. As an inquirer after knowledge, he pursued his studies with unabated zeal and diligence; as a patriot, he laid aside, at the call of his country, all the cherished hopes of his life, and entered the most laborious arm of the service, remaining faithful at his post to the last; and, as a Christian, he engaged in the spiritual conflict with an ardor and persevering steadfastness worthy of the important and blessed cause of his divine Master. His memory will live and be cherished in the threefold work in which he was engaged. As a *patriot*, it will live in the annals of his country, and in the hearts of the brave sons of freedom; as a *scholar*, it will shine on the records of his

Alma Mater, and on the shrine of youthful affection and friendship, as well as in the lives of those who were influenced by his instruction and example; and, as a *Christian*, it will be perpetuated in the covenant, remembrance of believers, in the communion of saints, and in the enraptured anthems of the redeemed in heaven.

He died in the prime and vigor of manhood, trusting in the Lord, and in the confident assurance of a blessed immortality.

MRS. CALLIE H. HORNUNG *nee* SOUDER,
OF THE
Class of 1866.

Prepared by Mrs. Ella Ridgely, of the same Class.

To speak of the dead, who have left us and gone to the better world, is a sad and melancholy task, and yet it seems at times necessary to do so in order that we may keep their memory fresh in our recollection. It is with this object in view that I would make the following statements respecting our departed sister, whom none knew but to love and esteem.

Callie H. Souder (her maiden name) was born in Tiffin, Ohio, December 14, 1848. Her parents' names were Francis and Caroline Souder. Her

father died whilst she was quite young, leaving her education and training to a mother's care. She entered Heidelberg College early in life, and graduated, scientifically, in 1866, with a class of five.

She was married to Prof. C. Hornung, March 22, 1870, with whom she lived happily until death separated them, December 8, 1876. The disease which terminated her earthly existence was lingering and painful. Everything which medical skill and kind attention could do for her recovery was done; yet, notwithstanding all that was done, her disease grew worse, until frail nature yielded under the struggle. She bore her sufferings, which at times were intense, with great fortitude and patience, until she at last yielded up the ghost, saying, "Father, into thy hands, I commend my spirit."

She leaves a disconsolate husband and a sprightly little son to mourn the loss of a faithful wife and a fond mother. But what is their loss is her eternal gain.

She was of a noble and generous nature, full of sympathy for the afflicted, kind and affectionate in her disposition, a true friend, and a devoted Christian. "Blessed are the dead who die in the Lord, for they shall rest from their labors, and their works do follow them."

GEORGE W. BACHMAN, ESQ.,

OF THE

Class of 1866.

SHORTLY after the manuscript of this book was placed in the hands of the printer, we were startled with the news of the sad and unexpected death of George W. Bachman, Esq., of Tiffin, Ohio, thus adding another name to the necrological list. His death, which occurred on October 21, 1879, was very sudden, having been in his usual health the day on which he died, and very mysterious, his body having been found dead in the road near his residence, with certain bruises on it, with the horse he had been driving lying by his side. How he came to his death will always remain a mystery, as no one witnessed it. The presumption is, that in attempting to get out of the buggy, to open the gate, he either had a stroke of apoplexy, to which he seemed predisposed, and fell helplessly to the ground, or else he may have become entangled in the lines in such a way as to fall upon his head, and, in so doing, give the horse such a jerk as to throw him by his side. But, be the cause what it may, the calamity was felt to be one of great severity to his family and friends, who were startled and shocked on hearing it.

He was born in Wadsworth, Ohio, October 18, 1842, and was the only child of George and Lydia Bachman. His mother, stricken in years, and bowed

down under a heavy load of grief, was among the mourners when his body was conveyed to the grave, his father having died a number of years before. He leaves a wife and three children, with many friends, to mourn his sad and untimely death, which occurred at the age of thirty-seven years and three days, while yet in the prime of life. He was married to Miss Eugenia C. Beilharz, daughter of Dr. Charles C. Beilharz, of Tiffin, Ohio, November 6, 1866.

He entered Heidelberg College in the fall of 1862, and graduated, in the Classical Course, in 1866. He applied himself diligently to his studies, and graduated with honor to himself. When he first came to the College, it was with the intention of studying for the ministry; but, for some cause or other, he changed his mind by the time he graduated, and made choice of the legal profession. He entered upon the study of law under Hon. W. H. Gibson and R. G. Pennington, of Tiffin, Ohio, immediately after his graduation. He was admitted to the bar in 1867, and opened an office, in Tiffin, in connection with U. F. Cramer, Esq., both young men of good education and promise. Being a young man of good address, easy manners, and attentive to his profession, it was not long until he got into a lucrative practice, affording another proof of the oft repeated remark, that the world is ready to receive and encourage those who prepare themselves well for the positions they occupy, and are true to the trusts committed to their care.

He was elected, by the suffrage of his fellow-citizens, to the following official positions: Prosecuting Attorney of Seneca County, Ohio; Mayor of the

city of Tiffin; Infirmary Director; and member of the Board of Education.

He commenced and ended his public career in Tiffin, where he graduated. He was highly esteemed, and had many friends, not only in the city, but through the entire county of Seneca, and could have been elected to any position, being popular with the party to which he belonged.

He was elected, at the meeting of the Alumni Association of Heidelberg College, in 1879, to deliver the Annual Address in 1880, which duty will now, in consequence of his death, fall upon his successor, Rev. R. Keller, Erie, Monroe County, Mich.

FREDERICK MOYER,

OF THE

Class of 1867.

FREDERICK MOYER, son of John and Nancy Moyer, was born in Rush Creek Township, Fairfield County, Ohio, March 22, 1844. He was baptized by Rev. George Weisz, May 1, 1844, and confirmed by Rev. N. H. Loose, November 20, 1857, then in his fourteenth year. He was a boy of very excellent habits, reared on the farm, and at an early period gave indications of his call to the ministry. He was of a mild and gentle disposition, and very obedient to his parents, for whom he ever cherished due respect. As

a proof of this, we may here mention an incident which occurred only a short time before his death. In a letter to his father, he stated that he could only recollect one instance in which he had knowingly and wilfully disobeyed him, and that he then felt it his duty to confess it, and ask forgiveness of him, as he had done of God.

He came to Heidelberg College in the spring of 1862. Having, prior to this, had very poor educational advantages, such as were common at that time in the country, consisting of a few months' schooling in the winter, under incompetent teachers, he was very far back in his studies. He, however, applied himself closely, made good progress, and soon gave evidence of excellent natural endowments. His conduct, whilst he was connected with the College, was such as to secure the approval of his teachers, and the good-will of his fellow-students, with whom he was a favorite. He graduated, with honor to himself, in 1867, having received, as a mark of honor, the HEIDELBERG ORATION.

In the fall of the same year, he entered the Theological Seminary, showing the same diligence and making the same progress here that he did in the College. Being desirous of relieving his father from any further help, and anxious to work his own way through, he accepted the position of tutor in the College which was offered him, which he filled with credit to himself and satisfaction to the students generally, upon whom he exerted a good influence by his manly deportment.

He was small in stature, but possessed a warm

heart, and made friends of all who came under his influence.

Having finished his studies preparatory to the ministry, he was recommended, by his professors, to the Reformed Congregation at Akron, Ohio, as a person well qualified for the important position, and received a unanimous call, in the latter part of the year 1868, which he accepted. Wishing to spend several weeks with his parents and friends before he would enter upon the active duties of the ministry, he left Tiffin with the intention of visiting Fairfield County, where he hoped to have a pleasant time with loved ones, and enjoy a season of rest. Here he preached, to the delight of those who had long known him. After he had been here about ten days, he became indisposed, and after a few days symptoms of typhoid fever, in its most malignant form, showed themselves. The best medical aid was employed, and all that human skill and affection could do was done to stay the ravages of disease. All, however, was to no purpose. He grew worse and worse, until it became apparent that all hopes of recovery were gone. He died calmly and peacefully, in the firm hope of a better and more enduring inheritance in heaven, on the 24th of January, 1869, at the age of twenty-four years, ten months and twenty-two days, giving a proof of the oft-repeated remark, *Death loves a shining mark.*

When the sad news of his death reached Tiffin, Akron, and other points where he was known, it seemed hard to realize that he was dead. A general expression of grief was heard on all sides. All felt that the Providence that called him hence, after he

had spent years of preparation, just as he was entering upon his life's work, was a very mysterious one.

He was buried in the Cemetery of the Jerusalem Church, of which his parents were members. Appropriate services were also held in the Chapel at Heidelberg College, during which many wept at the thought that they would see his face no more.

The deceased was a young man of more than usual promise, and would, no doubt, have made his mark in the Church had he been spared. But, short as his life was, it was not a failure; for he has embalmed his memory and virtues in the hearts of many loving friends, so that, although he is dead, he yet speaks; and, whilst we would drop a tear over his early death, we would bow in humble submission to the decree of God, saying, "*Even so, Father; for so it seemed good in thy sight.*"

GEORGE W. HOUCK, M. D.,

OF THE

Class of 1868.

THE subject of this notice, George W. Houck, was a young man of fine parts, frank, diligent, of good habits, and gentlemanly deportment. He was born June 20, 1840, and was the son of Michael and Elizabeth Houck, who lived near Canaan, Wayne County, Ohio. His parents were much respected and esteemed in the community in which they lived, and

were possessed of that honesty, open-heartedness, and religious life which belongs to and distinguishes the German character. The son, as might have been expected, was raised to work, taught to be kind and obedient to his parents, and to lead a quiet and peaceable life. He was a moral and upright young man, and united himself with the Reformed Church, of which his parents were worthy members.

Living, as he did, in the country, his educational advantages were poor, so that he was necessitated to attend school abroad. He attended the Academy at Canaan a few terms, this being near home; then went to Mt. Pleasant, Pennsylvania; and subsequently came to Heidelberg College, in 1866, took the Scientific Course, and graduated in 1868.

He was a very fair student, studied closely, and was attentive in the recitation-room; so that, whilst he was not a young man of what might be called brilliant talents and quick perception, he still made good progress by close application and untiring diligence. His deportment at College was very good, so that he was highly esteemed by the professors and students generally.

He early made choice of the profession of medicine, and had his mind fixed very intently upon it, as was evident from his compositions and orations whilst attending College, most of which had some bearing upon it. He was an amateur in this respect, and would not be long in the society of any one without indicating the peculiar bent of his mind.

After he graduated in Heidelberg College, he immediately began to read medicine, and attended two courses of lectures in Cleveland, Ohio. Wishing to

prepare himself fully for his life's work, he went to New York, and was there under the instruction of Prof. Flint, for several months. Having enjoyed and improved these advantages, he felt that he was prepared for work, and located in Akron, Ohio, where he had good prospects of working himself into practice in a short time. But it soon became apparent to himself and friends that his health was in such a precarious condition that duty required him to abandon his practice, for the time being, and seek rest and quiet. He accordingly returned to the home of his parents, where he hoped, in a short time, to recuperate his strength, and build up his shattered constitution. His hopes were not realized. He gradually grew worse and weaker, and, after suffering about six months, he died, on the 2d of April, 1871, to the sorrow and regret of his many friends.

He was a young man of promise, and, had he lived, he would, no doubt, have been useful in his profession. His kindness of heart and upright deportment would have gained him friends wherever he might have located. But God's ways are not our ways. He had scarcely entered upon his profession, after years of preparation, when he was necessitated to give it up, much as his heart was set upon it, and died, at the early age of thirty years and ten months, and was buried near the home of his parents and of his boyhood, giving another illustration of the sad truth, that

"Life is but a winter's day, a journey to the tomb."

But, short as his life was, it has pleasant memories associated with it, which lead us to indulge in the pleasing hope that his spirit has gone

"Where the rivers of pleasure flow over the bright plains,
And the noontide of glory eternally reigns."

REV. S. N. L. KESSLER,

OF THE

Class of 1868.

Prepared by Rev. Scott F. Hershey.

ON the morning of the 15th of April, 1879, Rev. S. N. L. Kessler departed this life, at his residence, in Mulberry, Indiana, aged thirty-three years and nine days. His life was checkered and stormy. He was born in Philadelphia, April 6, 1846. After losing his father, Rev. Christian Rudolph Kessler, at the early age of eight years, he spent a short time at school, after which we find him, successively, a military student, a soldier in the late war, a school teacher, a student at Mercersburg, and then in Heidelberg College, where he graduated in 1868.

As a student, although he did not, and, perhaps, could not, from his impulsive and restless nature, apply himself closely to the book, he, nevertheless, made great progress, possessed, as he was, of an intuitive mind, which carried a high pressure and worked rapidly. In College and social life, he made intimate and lasting friendships, and also created dislikes by his independent bearing and fondness for debate. It was, however, in his professional life, after he left College, that the strong points in his character developed themselves.

He had a mind logical in its construction and methodical in its work. There was, as it were, an irresistible mechanism of brain that gave a cer-

tain original mannerism to all his labor. When once occupied with a subject, he was able, at a glance, to grasp it in all its bearings. He was not a student of books, but of current literature and thought, so that he was well informed upon most subjects. Asking him, on one occasion, what he read, he replied, "*Everything*," and answered truly. And yet, although his mind was comprehensive in its grasp, it was not superficial or flashy.

An honest conviction of purpose, a determined adherence to right, and an unbridled hatred for cant, characterized the fine parts of his individualism. He was eloquent and original in thought and manner, and was always conscious of his strength, which enabled him to be master of every situation. It is only given to a few to have, in such vast proportions, the wonderful pulpit powers which he possessed. His sermons were always short, crisp, pointed and decided. He selected for his texts passages unthought of by the majority of clergymen. A striking introduction, clear statements, fine description, and gathering the whole up in the neat gospel focus of *Christ all in all*, made him one of the most popular and successful ministers.

In the homes of his friends, his childlike and playful disposition brought out the warmest friendship, and those who knew him, in such places and relations, may not soon meet his equal. He may have had faults, and, doubtless, had weaknesses; but only those whose minds are dwarfed, or whose hearts are selfish, or whose spirits are envious, will hunt for errors and faults where there is such an abundance of grace, beauty and strength.

His ministry in the Mulberry charge, which he served for some ten years, was a decided success. The congregation increased rapidly in strength and efficiency, so that the charge was quite strong at the time of his death, and ought to have been divided. And it may be that the immense drain that was made upon his physical energies by the excessive labor he performed hastened his death, which was very unexpected.

He was married, in November, 1869, to Miss Jennie Hull, daughter of Rev. J. H. Hull, of the Methodist Episcopal Church, with whom he had one child, Williard Kessler, a boy of promise.

He was a warm friend of Heidelberg College, and used his influence to get his charge to contribute largely to the endowment of the Alumni Professorship, as the records of the College will show. He was also chosen the orator to deliver the annual address before the Alumni Association, in 1874, which he did with credit to himself and to the satisfaction of his fellow-Alumni. He was a man of promise, and, if his life had been spared, would have made his mark in the Church.

His death was very sudden, he having only been confined to his bed a few days, admonishing us to be also ready, as we know not the day nor hour in which the Son of man will come.

“Many an oak is blasted on its way,
Many a growing hope is overthrown:
What might have been, his early growth had shown;
What was, our love, our tears for him may tell;
He lived, he toiled, he faded, and he fell.”

His funeral was a remarkable event. It is said there were nineteen ministers present, five hundred car-

riages, and at least one thousand four hundred people who did not get seats in the church, from which the reader may judge of the impression which his death made.

REV. AMOS F. ZARTMAN,
OF THE
Class of 1871.

Prepared by Rev. M. Loucks, of the same Class.

AMOS F. ZARTMAN, son of Levi and Sarah Zartman, of Glenford, Perry County, Ohio, was born May 13, 1846, and was baptized by Rev. S. S. Rickley, on the 28th of June following. His father was, for a number of years, an elder in the St. Paul's congregation, was diligent in the performance of his Christian duties, and brought up his children in the nurture and admonition of the Lord. It was but natural that Amos should early consecrate himself to the Lord under such religious influence. He was accordingly confirmed, and admitted to the full privileges of church membership, in the fall of 1862, by the Rev. C. W. Hoyman. It was not long after this that the desire of becoming a minister began to manifest itself.

With nothing more than the limited advantage of the common schools, he advanced beyond the average, and soon had the thirst for knowledge quickened

in him to such an extent as to desire to take a regular course of study, and entered Heidelberg College in the fall of 1866.

He was an earnest and diligent student, and made commendable progress in all his studies. Like many others, he had to encounter severe trials and self-denials, which, instead of disheartening, only made him the more determined to keep climbing the hill of science, until its lofty summit lay at his feet. He toiled long and hard to equip himself thoroughly for the great and responsible work he had in view, and so directed his studies as to make them of the most practical account.

Our associations as classmates will ever occupy a bright spot in the remembrance of the years we spent together preparing ourselves for the same calling in life. His deportment and grade of scholarship were above the average student. His life was consistent, and characterized by true manliness in all he said and did. He abstained from all that was low and debasing, stood aloof from tricks and boyishness, and stood firm in his integrity.

Socially, he was excelled by none of his companions. We now call to mind many hours of delightful social intercourse whilst we were pursuing our studies together. He was a companion to whom you could entrust with safety the profoundest secret. As a classmate, he was true, obliging and esteemed. His courage never failed him under all the discouragements he had to contend with. He prosecuted his studies for nearly six years, with untiring zeal and energy, notwithstanding the trials he had in the loss of friends and want of means.

He graduated, Classically, June, 1871, with a class of eight, and was appointed Valedictorian, an honor which he well deserved. He entered the Theological Séminary fully in the fall of the same year, having had some studies in it during his Senior year in the College.

He was examined, licensed, and ordained to the gospel ministry, by the Synod of Ohio, on the 5th of May, 1872, during its annual session in Canton, Ohio. Having received and accepted a call from the Reformed Congregation of Wooster, Ohio, he at once entered upon the duties thereof, making full proof of his ministry. He was a faithful and efficient pastor, and greatly loved and esteemed by those whom he served in the Lord. His sermons gave evidence of the thorough culture and discipline of mind which he secured whilst connected with the College and Theological Séminary. Having, naturally, a delicate constitution, with a predisposition to pulmonary affection, it soon became apparent that his work on earth would be of short duration. After serving the congregation at Wooster acceptably a little over two years, he was compelled to resign on account of failing health, in the hope that a short respite from the active duties of the ministry would enable him to regain his wonted strength. Various remedies were resorted to to stay the ravages of disease. All, however, was to no purpose. He continued to grow weaker until death claimed him as its victim, on the 29th of April, 1875, at the age of twenty-eight years, eleven months and sixteen days, whilst in the prime and vigor of manhood.

He was married to Miss Mary E. Poorman, of

Tiffin, Ohio, on the 2d of July, 1873, who shared with him the joys and sorrows of life for a brief period, when death dissolved the relation that existed so pleasantly between them, leaving her to mourn over his early death and the sad loss she was called to endure.

It is really sad to see one so young in years, with the qualifications he had to serve the Church in her most responsible positions, removed so soon, when his labors seemed so much needed. But God's ways are not our ways; and however dark and mysterious they seem to us, they are still all right, and directed with infinite wisdom, so that it becomes us to bow in humble submission, saying, "*Not our will, but thine be done.*"

REV. WILLIAM HERR,

OF THE

Class of 1872.

Prepared by Rev. E. R. Williard, of the same Class.

THE remembrance of the dead is one of the most sacred offices of the living, as it is not only a proof that sincere and genuine affection reigns in the beating heart, but is also an evidence of what there was of character and worth in the departed. Impressed with a sense of this duty in reference to our fellow-Alumnus, Rev. William Herr, of the Class of 1872, who has left our ranks on earth to join the general

assembly and Church of the first-born in heaven, this *memorial* is prepared in the hope that it may contribute to the perpetuation of his remembrance in the hearts of those with whom he was closely allied.

William Herr was born in Allen County, Indiana, August 1, 1848. Of his early life we know but little, except that he passed through youth in physical health and strength, and, under good home influences, was preserved from the vices and snares so peculiar to youth, and that he became a strong, good, virtuous man.

May 24th, 1863, he made a public profession of religion, and became a member of the First Reformed Church, of Fort Wayne, Indiana, which fact is mentioned, as it undoubtedly had its bearing upon his choice of his profession and life-work. Soon after this he removed with his parents to Crawford County, Ohio. In 1868 he came to Heidelberg College, and entered upon the Classical course of study, where, after four years of patient and faithful toil, he graduated in the Class of 1872. During the latter part of his Collegiate course he pursued some theological studies, and went out from the Seminary in 1873 to assume the duties and responsibilities of the Christian ministry. May 22d, 1873, he was married to Miss Emma Von Blon, of Tiffin, Ohio, who, with two sons and two daughters, still survives him.

The first field of labor that he sewed was the Broken Sword charge in Crawford County, Ohio, where he labored during four years with earnest and persevering zeal and commendable success. June 10th, 1877, he entered upon the pastorate of the Marion charge at Prospect, Marion County, Ohio, where he

gave himself to the work of preaching the gospel and pastoral Christian labor up to the time of his death. His classmates and college companions will no doubt remember that, in the latter part of his Collegiate course, he had a severe and protracted illness, with an attack of typhoid fever. This same enemy returned and renewed the struggle in the fall of 1878, but this time it came to claim his life. His final illness commenced with numerous slight fevers, weakening the body and inducing a more and more aggravated diseased state of the system. Sunday, September 8th, he gathered up his remaining strength and preached to two of his congregations. The following Tuesday he was confined to his bed, and a malignant fever set in, with plain symptoms of a typhoid character. This continued for a week before his friends were seriously alarmed, and then death came on fast. He feared not the last great struggle, but with calm composure made appropriate arrangements for the funeral services that would be held after his decease. On Thursday, Sept. 19th, 1878, at 10 P. M., death came to relieve him, and, in the night of earth, he went to the unfading brightness of heaven. On Sunday afternoon, September 22d, his body was laid away in the Cemetery at Galion, Ohio, by the hands of his fellow-ministers, gathered from the charges near by. His age was thirty years, one month, and eighteen days.

Having dwelt at such length upon the outlines of his life, we can not attempt to fully delineate his character in all its varied excellent traits. We can only give a brief summary of his most prominent characteristics. All who knew William Herr will remember him as one who endeavored to walk accord-

ing to the dictates of a pure and good conscience; one who was modest and faithful in the social relation of life; one who toiled hard wherever he labored, and, by dint of persevering and persistent work, carved out for himself an honorable place in the profession to which he gave his life-energies. He was a good man, honest and true, who frowned on deceit and whatever was wrong, as an angel would frown on the devil. He was one that builded for eternity—not simply for the changing flatteries of human life. Let him, then, sleep the sleep of death in his quiet grave; his memory lives in the hearts of his friends and associates, and the truth he proclaimed is blossoming and fruitening in the lives and characters of those whom he served as a minister of Christ.

D. F. KELLER,

OF THE

Class of 1872.

Prepared by Rev. E. R. Williard, of the same Class.

WHEN the Class of 1872, embracing fifteen young men of noble physical appearance, and of pure and lofty ambition, filed on the stage in the National Hall of Tiffin, at the Commencement exercises of Wednesday and Thursday evenings, June 19th and 20th, no one in that large audience would have thought of selecting D. F. Keller as the first victim of death in

that interesting band of young men. He was apparently the strongest and heartiest in the whole class, was full of energy and vim, had consecrated his life to the Lord Jesus Christ, and now seemed to be girding on his armor and sword, that he might go out upon the moral and spiritual battle-field of the world, and there do heroic service for his Master. There were those in that little band of fifteen, whose wan faces showed the hard study and patient toil in which they had disciplined themselves during their College course; others were not naturally rugged and stout in physique; others were so young that they had not yet fully waked up to the bustling hurry and determined energy of the real struggle of life; but not so with D. F. Keller. He had studied faithfully, and had given himself to practical efforts outside of his College course more than any others of his class. Bodily exercise gave a ruddy glow to his cheeks, and a fresh healthy coloring to his countenance, and at the age which he had then reached, the youthful fire of a consecrated heart burned brightly on the altar of his soul, and diffused its warm, cheerful light all over his countenance. It was a most charming and interesting scene, and occurred at a period when we are apt to take appearance for reality, and confidently predict a long and useful life for one of this age, while back of the seemingly healthful countenance, the physical energies are already being fast consumed, and the pillars of bodily strength are being overturned by the Samson of death. So it proved with D. F. Keller, for even then, in the midst of apparent good health, and back of the robust and stout physical appearance, the elements of life were crum-

bling, and disease was undoubtedly taking hold of the reins. One Commencement he graduated so nobly and hopefully; the second following Commencement he was gently and peacefully laid away beneath the cool shade and green sod of Maple Grove Cemetery, by the loving hands of true and tried classmates.

Daniel Frederick Keller was born near Tiffin, Seneca County, Ohio, March 14, 1847. He enjoyed excellent parental influence in his early life, and the home-circle was one of the most potent factors in developing the character which began to unfold itself so grandly and hopefully in later years. The Home, the College, and the Church, we believe to have been three of the most powerful influences in molding and determining his character and life; their influence being in the order named. Daniel received thorough catechetical instruction in the doctrines of religion, as taught in the Reformed Church, under the pastorate of Rev. L. H. Kefauver, D.D., and on the 25th of March, 1864, he was received as a member of the First Reformed Church, of Tiffin, Ohio, in which he maintained a faithful membership until the day of his death. In the year 1867, under the encouragement and influences of parents and friends, his thoughts were turned toward the importance of securing an education, so as to become qualified for greater usefulness and happiness in life. Accordingly, he entered Heidelberg College in the fall of 1867. The same year he became a member of the Excelsior Literary Society, in which he was always recognized as a zealous, honorable and influential member. He pursued the regular Classical Course; was prompt, regular and studious in discharging his various College duties,

and was highly esteemed for his social qualities and earnestness of purpose.

Toward the latter part of his College course he took a very active interest in practical work outside of the College, such as Sunday-schools and Young Men's Christian Associations. In this he undoubtedly erred; for, while the work was commendable in itself, and while he undoubtedly accomplished much good through these efforts, they engrossed his attention to such an extent that he overtaxed himself, both physically and mentally, in endeavoring to keep up all his College work faithfully, and, in addition thereto, pursue some studies in the Seminary, carry on Mission Sunday-schools, perfect the organization of the Seneca County Sunday-school Union, and help in various other good enterprises; for, while he was burdening himself so heavily with the anxiety and actual effort, which one so sincere and earnest as he would naturally give to such labors, he was fast consuming his youthful energies.

In the graduating exercises, the Faculty assigned him the Valedictory, and, on the evening of June 20th, 1872, he delivered his graduating oration on "The Mutual Relation between Civilization and Christianity," closing with a touching valedictory. After graduating from the College, he entered the Seminary, and pursued the course of study as long as his health would permit. Most of the year 1873 was spent in theological studies, in connection with the Sunday-school and the Young Men's Christian Association work. In 1872 he attended the International Sunday-school Convention at Indianapolis, Indiana, where the international series of Sunday-

school lessons was first projected. In the following year he made an extensive trip to Illinois and Minnesota, for the improvement of his health. It was during this trip, while on the way down the Mississippi, that he met an aged physician who gave him some advice, which, being followed, gave him considerable relief, and filled him with hope again. The relief, however, was but temporary, and, as a last resort, on the 9th of March, 1874, he left home for Denver, Colorado. There his health seemed to improve very much, but, when the acclimating process set in, his physical constitution gave way very rapidly, and, on the 4th of June, 1874, he exchanged worlds, at the age of twenty-seven years, two months and twenty-one days. His remains were brought back to Tiffin, Ohio, and, on Commencement Day, Wednesday, June 10th, 1874, were gently laid away in the grave, in the blessed hope of a glorious resurrection. His classmates constituted the pall-bearers; his former College and Seminary professors joined in the last earthly rites; and his pastor, who had instructed and confirmed him, bore testimony to the enduring worth of his character and life, in a sermon based upon Romans xii. 1.

Daniel F. Keller was a good and useful young man. He has illustrated in his own life the great truth that we ought early to give our hearts and lives to the Lord Jesus Christ, and that, in youth as well as in manhood and old age, professing Christians ought to be Christians in usefulness and character. He was generous, kind and social; full of ambition and energy; one who was bent upon carrying out what his mind conceived; he was an intelligent,

prayerful and devout young man; and, though his lamp of life burned only a comparatively short time, it burned brightly while it was lighted and fed by human energies and divine mercies. His impulsiveness and excessive ambition were his greatest faults; but even these were the faults of such a generous nature that forbids censure. His great and absorbing ambition was to glorify Christ, and the deep regret we would utter over the memory of our friend and classmate is, that he was not permitted to enter the ministry, and there become a still greater Daniel than was possible in his short life. O Righteous Father, "thou knowest my service which I have done thee."

PHILIP B. KING,

OF THE

Class of 1872.

WHEN we had supposed that the sad task of preparing *memorials* of the departed *alumni* of Heidelberg College was done, and we had stated in the Preface that there were *fourteen* in all, we were much surprised to hear of the unexpected death of Philip B. King, Esq., in the distant State of California, adding one more to the number. His death was unexpected to himself and friends, coming at an hour when it was not looked for; affording another illustration of the uncertainty of life.

Not having received the news of his decease until we were ready to place these *memorials* into the hands of the printer, we did not have the time to gather the particulars of his life and death as we desired; so that the account which is here given is necessarily short and incomplete. He was born in the vicinity of Tiffin, Ohio, received a meager common-school education, and then entered Heidelberg College, taking the Scientific Course, in which he graduated in 1872.

He was apt in his studies, fixed in his opinions, determined in his purposes, and prided himself in doing well what he undertook. He early made choice of the profession of law, and studied with George W. Bachman, Esq., of Tiffin, Ohio, and died October 16th, 1879, only five days before his preceptor in law, a remarkable coincidence. His age, at the time of his death, was twenty-eight years, seven months and ten days, occurring in the prime and vigor of his manhood.

He was married sometime in 1875, and started shortly after to California, to seek his fortune in this Eldorado. Being affable in his manners, winning in his ways, and easily approachable, he was not long in becoming acquainted, and made himself many friends, and was elected District Attorney in the fall of 1876.

He located at Merced, California, made rapid progress in his profession, having been naturally adapted to it, and had, at the time of his death, a good reputation as a lawyer, as may be inferred from the resolutions passed by the Bar of Merced at his death.

The disease which terminated his life was consumption, and was not, at the time, regarded dangerous, his wife having left a few months before on a visit to friends in Ohio; but, as is not unfrequently the case, death came when it was not expected, and claimed him as its victim.

The following letter from him to the President of Heidelberg College, dated April 11th, 1878, will be read with interest, giving, as it does, an idea of his spirit and disposition:

“It is often said, a good deed is better done late than never; and I cheerfully grant, that if there be anything meritorious or acceptable in my writing you a letter, it should have been done long ago, when I consider the many obligations your kindness and solicitude placed me under during the five years I was under your care and instruction.

“It is now two years since we parted, during which time I came to Merced, knowing no one, and unknown to all. I have gone through the period of probation and idleness which is the lot of persons seeking a livelihood in a strange country (thank God it was rather a short one), and am now the Prosecuting Attorney of the county, and have a valuable legal practice besides.

“Merced is one hundred and forty miles by railroad from the city of San Francisco, and is the point where tourists to the famous Yosemite Valley exchange the cars for the stage on their journey. It is in the heart of the great valley of the San Joaquin River, one of the most fertile grain growing regions of the State. Our prospects for a good crop are excellent, having had plenty of rain during the winter.

We never have any snow here, although plenty can be seen in the hottest days on the tops of the Sierra Nevada and Coast Range peaks.

“I wish I could be with you at the coming Commencement in June. Please remember me, on this occasion, to all, especially the professors, and my old classmates of 1872, hoping, that if this letter is considered worthy an answer, I may hear from you at your convenience. Again, thanking you and the Faculty of Heidelberg College for the many favors I received at your hands, I remain,

“Yours sincerely,

P. B. KING.”

LENIUS MELVILLE TURNER,

OF THE

Class of 1873.

Prepared by Rev. R. Keller, of the same Class.

LENIUS MELVILLE TURNER was a young man of fine parts, and of a noble disposition. He seems to have been early impressed with the idea of getting a good education, and of fitting himself for the profession of law, notwithstanding his father was a physician. He was a student at Oberlin for a short time, and came from there to Heidelberg College, in which he graduated with a class of nine, in 1873, in the Scientific Course. Already, during the Senior year, the disease which at last terminated his

life, began to prey upon his manly form, yet not so as to prevent him from giving due attention to his studies. But, in the latter part of 1873 and beginning of 1874, it became apparent that he would, ere long, be a victim of consumption. The employment of the best medical aid bringing him no relief, he took a trip to the far West as a last resort, hoping that a change of climate would bring the wished-for remedy. His anticipations were hopeful, as he seemed to think that this change was all that was necessary to bring the coveted boon of health. But, alas! his anticipations were not realized, notwithstanding he reached the distant West in comparative safety, the trip having been deferred too long to be of any substantial benefit, his system not having sufficient vital force to withstand the shock of acclimation. His hopes not being realized, he summoned what strength he had in returning to his home in Columbus Grove, Ohio, that he might die in the midst of friends and kindred, who would lay him gently in the grave. He survived only a few days after his return home. We do not know the exact date of his death.

His personal character, while at College, had no very marked features. He was not what might be called a book-worm, and yet he always stood fair in his class by virtue of his quick perceptive faculties and native genius. He was affable and winning in his manners, which made him popular with the professors and students.

He was fluent and ready as a speaker, and never failed to gain the attention of his audience when he spoke. He was a prominent and useful member of

the Heidelberg Literary Society, and did much to advance its interests.

He commenced the study of law in the office of N. L. Brewer, Esq., of Tiffin, Ohio, shortly after his graduation, and remained with him for about one year, when he was very reluctantly compelled to abandon it for a season, in the hope of recruiting his health, which had now become alarming. He was diligent and attentive to the study of law, as he had been while attending College, and made himself useful to his preceptor in a variety of ways.

While the law was the field in which he delighted to roam, he was, at the same time, a great reader of history, which he regarded as very necessary to success in his profession.

His oration at graduation, which was a defense of the legal profession, did not only show the direction in which his mind ran, but also gave evidence of the culture and discipline which he had attained whilst in attendance at College.

The following resolutions were adopted by the Alumni Association of Heidelberg College respecting his death:

1. "*Resolved*, That in the early death of Lenius Melville Turner the College has lost a worthy representative.

2. "That this association has been bereft of a friend and brother.

3. "That the Class of '73 has had taken from its ranks one whose attainments, generosity and magnanimity entitled him to its respect and fond memories for the future.

4. "That while a friend and brother has been

taken from this association, we hope what seemed to be death was but the happy transition to the bright and eternal association of the redeemed in heaven.

5. "That much as we feel the shock, and mourn our loss, and mysterious as God's providence may be, yet we rejoice together that the feeling of loss, the tear of sorrow, the mysteries of God's ways, may all, if apprehended in the light of Christian truth and faith, have its fruitage for our temporal and eternal good.

IMOGEN MILLER,

OF THE

Class of 1875.

Prepared by Rev. R. B. Moore.

MISS IMOGEN MILLER, one of the deceased alumni of Heidelberg College, was the daughter of Colonel C. H. and Isabel Miller. She was born in Shelby County, Illinois, on the 10th of April, 1856. She was taken by her parents to Lincoln, Illinois, when about three months old, where the family had their home until November, 1873, when they removed to Tiffin, Ohio.

Imogen had attended the private and public schools in Lincoln until in the summer of 1873, when she spent about three months in the Lincoln University.

Upon coming to Tiffin, she was anxious immediately to pursue her studies, and entered Heidelberg in November, the same month of her arrival in Tiffin.

She entered the Sophomore Class, taking the Scientific Course, and graduated with eighteen classmates, in June, 1875. She was a faithful student, and acquitted herself well in all her studies, graduating with honor, being chosen Valedictorian of her class.

In addition to her College studies she was, all the while, taking lessons in music, and practicing each day upon her piano. She was, indeed, remarkable for her energy, independence and perseverance. It was a fixed purpose in her mind not to be dependent upon her loving parents, or upon any one, for the necessities and comforts of life. On a certain occasion, in the class-room, when the President had spoken of the fact that many were willing to be dependent, and to be supported by parents and friends, she said with emphasis: "That will never be me." This purpose of self-support she sought to fit herself for carrying out. When but thirteen years old she desired to be educated in music in order to teach it. She loved it, and became very proficient in it, playing with grace and sweetness both upon the piano and organ. She taught music for about three years, proving her ability to provide for herself, according to her purpose. She presided at the organ, in the Sabbath-schools and in the public services—for a time in the Presbyterian Church, and then for about a year in the Baptist Church, of Tiffin.

But few persons possess such indomitable energy and strength of will. She persevered in the face of any difficulty, and of her own physical weakness.

Had her physical organism been equal to her inner force of purpose and character, she must have become a woman marked for activity and usefulness. And with all her strength of will she went forward pleasantly, manifesting the sweetest of dispositions in all her ways. She carried the sunshine with her. In her home she was most affectionate and thoughtful, as a daughter and as a sister.

A notice of her life and character must be incomplete that would fail to give prominence to her Christian faith. All her other characteristics were permeated by that Christian life which welled up in her soul. She was religiously inclined from childhood, and showed a disposition corresponding to this inclination. But, from the time she gave herself to Christ, her life seemed to flow in a new channel. It was when she was about sixteen years old, and during some union religious services in Lincoln, that she was brought especially to long for salvation. One day in her school-room, she attained such views of Jesus as brought peace to her soul. She soon confessed him openly as her Savior; and ever after sought daily that grace which would enable her to serve him. She was blest remarkably with a sense of God's presence and love. She had her struggles with the tempter; but the cheerfulness of faith and hope prevailed over doubts and fears. During the last several years of her life she grew rapidly in meetness for heaven. The desire to please God and be found in Christ seemed to pervade her daily life. She was always ready to confess Christ in the presence of believer or unbeliever. She considered God's hand in all his providences toward her; and such was her de-

light in him, that the visible things about her were overcast with beauty thereby. The last thing she wrote in her dairy were these words: "I want to be controlled and governed by God's will. O what a fight I have had! But thanks be to God for his unspeakable gift."

She died on the morning of the 4th of July, 1879. She had been failing in health for about a year and a half, largely the result of her overtasking zeal in the cause of the Master. Yet she had strong faith, and still hoped to regain her health that she might be helpful to others here. But when only a little over twenty-three years of age, she passed away, to regain that perfected health,

"Where seraphs gather immortality,
Fast by the throne of God."

THE END.

HEIDELBERG COLLEGE.

HEIDELBERG COLLEGE has been in existence more than a quarter of a century, and has done good service in the cause of education. It is the oldest institution of the Reformed Church in the West, having been founded in 1850, and has all along enjoyed a good attendance.

It has two courses of study in the College proper—a Scientific and a Classical; the former three and the latter four years. It also gives special attention to those studies which are usually taught in a Normal Course, and has sent out many excellent teachers. The course of study in these several departments is thorough and complete.

There is also an Academic Department connected with the College, under the direct supervision of Prof. O. A. S. Hursh, in which the elementary branches are taught, and where special attention is given to those who may desire to fit themselves for the College.

The Professors (seven in number) are all experienced teachers, most of them having been engaged in the work for many years, and have made a specialty of the several departments which they fill.

Heidelberg College has now on the list of its Alumni nearly two hundred names, many of whom are filling important places in the Church and State; and points to these as furnishing the best proof of the thoroughness of its instruction, and its adaptedness to fit the youth of the day for the responsibilities of life.

Young gentlemen and ladies wishing to obtain a good education will find advantages in Heidelberg College equal to those of the other colleges of the State; so that those, especially, who live within its reach should not think of going abroad when they have such facilities near at home.

Whilst the College is in no sense sectarian, but admits all equally to its privileges irrespective of denominational distinctions, it has special claims upon the membership of the Reformed Church, many of whom have contributed to its endowment, and have scholarships which entitle them to free tuition for their children.

The expenses are very moderate, more so than in other institutions of similar grade. Boarding can be had at the Hall, on the Campus, for \$2.25 per week; and rooms can be had in the College Buildings at the rate of \$10 per year, when two occupy the same room. Boarding, in private families, including room, furnished, for \$3.00 per week. Those who choose to board themselves reduce their expenses still further.

Scholarships can be obtained for two years' free tuition for \$30; three years for \$40; and four years for \$50. Books can be had at reduced prices; so that the entire expense of boarding, room-rent, light and fuel need not exceed \$175 per year.

The College is open alike to both sexes. There are also good accommodations for ladies in the Hall, which was erected for their special benefit. The boarding for ladies, with rooms comfortably furnished, is put at the reduced price of \$3.25, including light and fuel.

There are also special advantages afforded to those who may wish to give particular attention to the study of the German, a language rich in thought and of great practical value in a country like this, where there are so many who speak it.

Parents may rest assured that special attention will be given to the conduct and habits of their children whilst at College, and that their moral and religious wants will be provided for when placed under the direct care of the authorities.

The attendance upon the College in the past is the best evidence of the claims it has upon the public for a generous support. By a reference to the Catalogue, it will be seen that there has been an average attendance of about 180 annually, a number sufficiently large to show the high standing of the College, and yet not so large as to render it impossible to do full justice to the students generally.

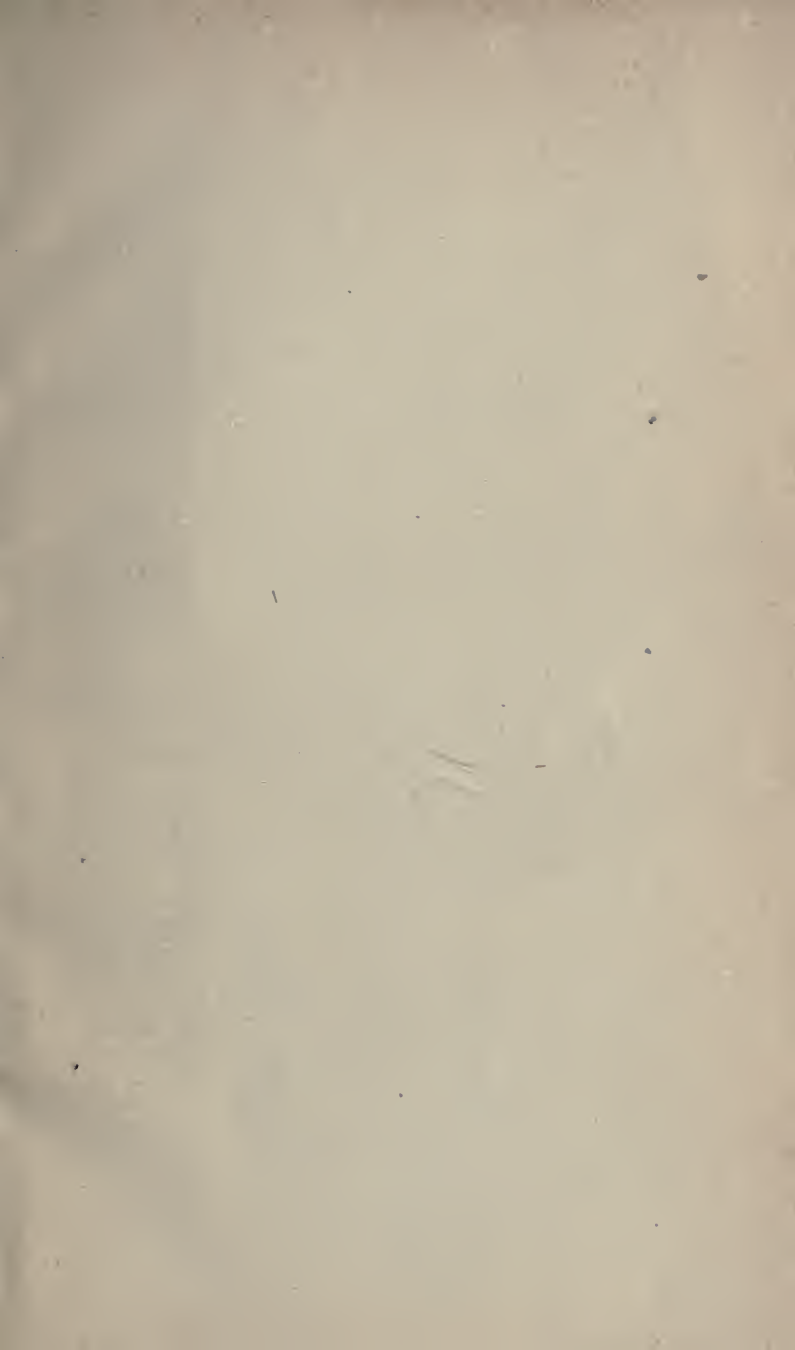
The city of Tiffin has many advantages as a seat of learning. It has an enterprising and intelligent population of about 10,000 inhabitants; is healthy, and affords many religious privileges, having quite a number of churches.

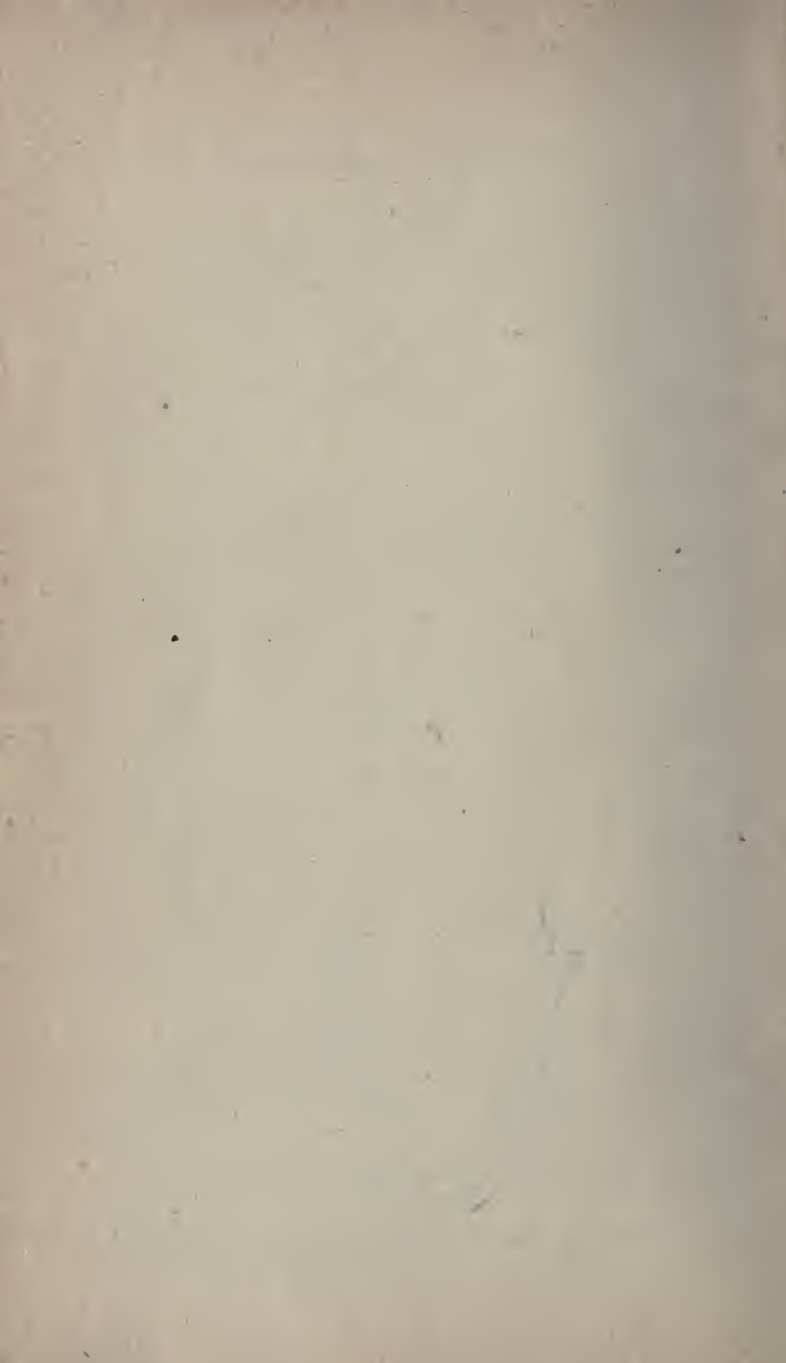
There are three Terms in the Collegiate year: The first begins the first Wednesday of September, and continues 12 weeks; the Winter Term 16, and the Spring 12 weeks.

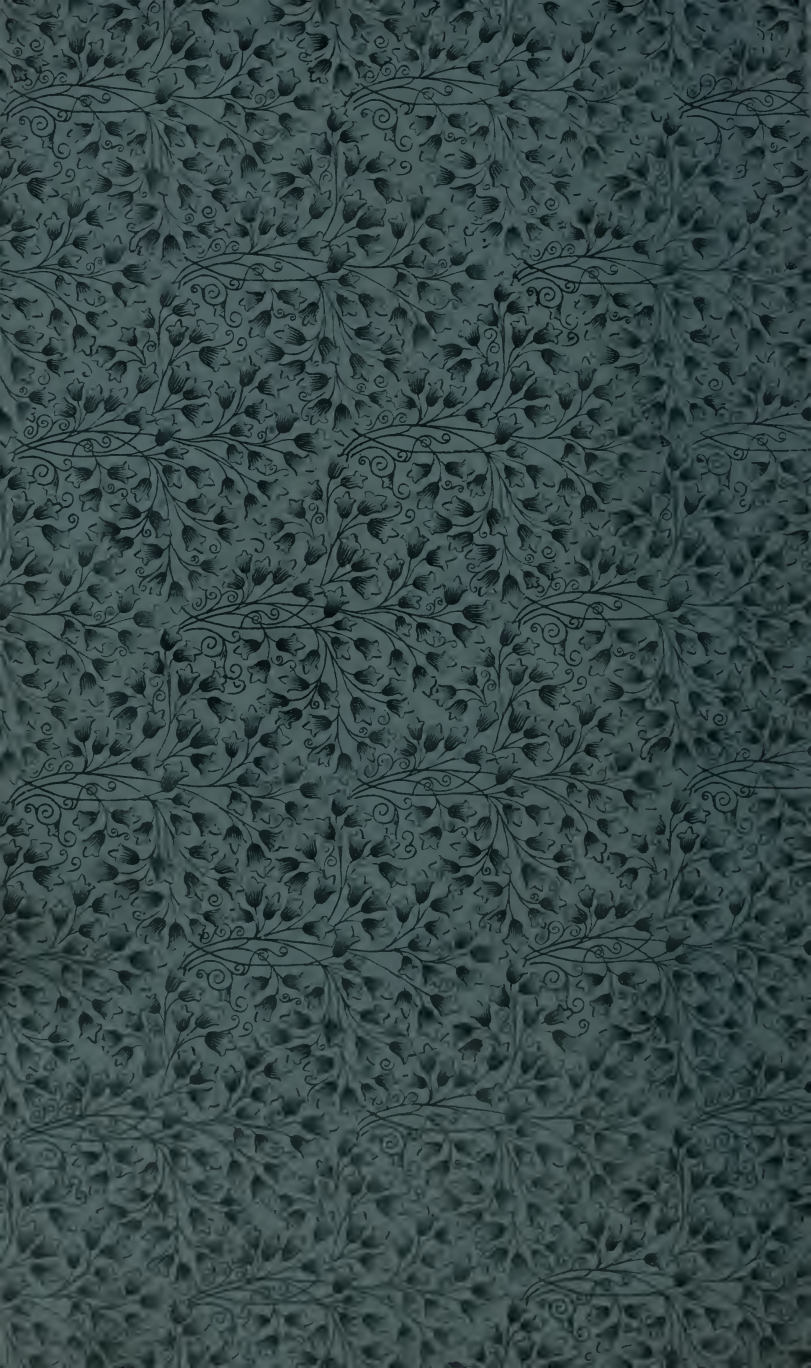
There are the usual literary societies connected with the College, for the improvement of the students in composition and oratory. Also a good library.

We invite parents, and young gentlemen and ladies, to consider the claims of Heidelberg College, and to give it their patronage, assuring them that they will find things as herein represented.

Any one wishing further information will please address the President, Rev. Geo. W. Williard, D. D., Tiffin, Ohio.







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